THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

NOVEMBER 1912

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SOME ENVOYS TO THE IMPERIAL FUNERAL. *Envoyés extraordinaires aux funérailles de l'Empereur*
Die fremden abgesandten beim Begraebniss des Kaisers.

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THE JAPAN MAGAZINE

VOLUME THREE NOVEMBER, 1912 NUMBER SEVEN

THE FOREIGN ENVOYS TO THE IMPERIAL FUNERAL: AN IMPRESSION

By COUNT OKUMA

THE fact that all the leading nations of the world despatched special envoys to the funeral of our late sovereign, Meiji Tenno, is an honour Japan deeply appreciates, and indicates a consideration for us that will greatly strengthen our international relations. Having had the honour of attending the Imperial funeral myself, and seeing something of the foreign princes and other envoys of their respective countries, I may be permitted to make a few remarks in reference to them.

Japan was especially pleased that both England, and Germany sent to us such high personages as Princes of the Blood, which shows how very intimate are the relations now prevailing between Japan and these nations. Nor were we less delighted that the envoy from America was no less a person than the Secretary of State, who is next in official rank to the President himself. And similarly all the other countries, France, Italy, Spain, Holland, Denmark, Portugal, Belgium and even the South American States, were worthily represented at our great and solemn ceremony, when we laid to rest one of the very greatest of our long Imperial line.

The presence of these great representatives of the mighty world powers made a profound impression upon me, and indeed upon all Japan. It was an outward manifestion of how vast has been our transformation and how marvellous our progress during the Meiji era. At the time of the Restoration no one could have imagined that in the brief space of forty-five years the outside world would have itself so changed towards us, so as thus to concede us such consideration and respect. The sudden rise of this island Empire in the Orient sea to such a height of fame, attracting the attention and sympathy of the world, is something so extraordinary in the annals of history as to command the respect of the foremost minds. The honours so bountifully bestowed upon

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us at this period of our national mourning represent something to be long remembered, and may be taken as an earnest of the still greater future that lies before Japan. When I look back, as I can easily do, to the manner in which we were disregarded when the late Emperor ascended the Throne, and compare it with the notice we receive to-day, I am overwhelmed with the happy change. In so short a period have we emerged from the obscurity that isolated us from the rest of the world and attained a position of wonder and respect, which encourages us to further achievements. This was the sentiment that most deeply took hold upon me as I participated in the sacred obsequies of our beloved Meiji Tenno.

Of course the occasion itself was sufficiently imposing to leave an ineffacable impression on the mind. But as I gazed upon the numbers of high personages uniting with our young Emperor and his people in honouring the Imperial Dead, I was thrilled with a feeling never to be forgotten. There, in the beautiful pavilion erected for the funeral, a structure matchless in its appropriate unadornedness, and truly typical of our simple Shinto faith, were gathered the accredited representatives and Ambassadors of all lands, together with our own Emperor, the Empress, the Empress Dowager, the Princes of the Blood, the nobles and all the great ones of the Empire; and I as beheld the spectacle of their reverend devotion, and felt myself taking part in it, I realized as never before how truly international my country had become.

Such a profoundly inimitable moment naturally fills one with humility, and suggests the question whether we are worthy of the unusual consideration now accorded us by the world. Of course we have some brilliant achievements to our credit. The two great wars successfully waged, against China and Russia, gigantic adversaries indeed, were in themselves sufficient to arrest the attention of the western world. But to me these exploits have never seemed matters for boasting, until now when I behold that by them my country has been lifted high in the world's estimation. The foreign envoys at the Imperial funeral helped to impress this fact upon my mind as never before. I was forcibly reminded that Japan is no longer the Japan of yore: she is no more the Japan of Japan, but the Japan of the world. Henceforth her politics, her diplomacy, her economics, her education, her civilization can never be peculiar to herself: they must be of the world as well. From this time onward we have to remember that we owe a debt to mankind as well as to ourselves. Japan is now expected to add something to the sum total of the nobler forces affecting the world. And so, as I beheld the brilliant array of foreign representatives at the Imperial funeral I felt for the first time the greatness of our international responsibility.

There, in the quietness of that solemn midnight hour the sacred ceremony went on. Not a sound disturbed the religious devotions of that vast multitude, bowed before the mortal remains of the great Emperor. That long and voiceless petition was indeed a prayer of the heart. And then across the fragile silence came the sad but soothing strains of the ancient Shinto dirges, striking a chord of sympathy and heavenly exhaltation in everyone present. For a moment that whole multitude, foreigners

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and Japanese alike, were of one mind and one heart. Nay, at that moment the vaster millions of the Empire, yes and of the entire world, were united in affectionate sympathy and respect for Japan and her departed Ruler. What a revelation of beauty and power! But whence was it? We can never forget that it was the heart of the great Emperor Meiji, that made this glorious unity and friendship possible. Before him and his time it was not. It was for his sake alone that all these envoys had come from all four corners of the earth to represent the millions of their respective countries, and unite them with the millions of Japan. The magic personality of the great sovereign attracted to himself and to Japan the respect and admiration of the world; and the world sent its greatest men to pay a universal tribute of respect and devotion. When I say *devotion* I mean no less; for when the representatives of Japan bent low in solemn adoration, the representatives of the world powers did likewise. What a character was His to have thus drawn the heart of the whole world to him and to his country! Who that calls himself a Japanese will ever forget or cease to heed the brilliant virtues that thus deserved the honour and respect of mankind!

Nor was I less profoundly impressed by the singular reverence displayed by the foreign representatives toward the Imperial remains. Even the Japanese could not have shown more. The funeral ceremony, as the world knows, was conducted in the old way after the purest rites of Shinto. At a certain moment these involved profound obeisance before the Imperial catafalque. In this sacred act of heart-felt reverence the Emperor and all the Princes and other Japanese participated with becoming decorum. But the foreign envoys paid our dear departed Emperor exactly the same tribute of devotion. When it is remembered that many of those envoys and great men were Christians and unacustomed to bend the knee before anything less than Heaven, and that they had been brought up not to worship the dead, the honour conceded our Meiji Tenno must appear all the greater, and something to be by us accordingly appreciated. I have no doubt that not a single one of these noble-minded men felt in any degree guilty of idolatry. Their religious attitude on that solemn occasion was just the same as that of our Emperor and of those of his Majesty's subjects there assembled; and for this Japan will ever be grateful to the nations of the world. Ah, what a lesson there is in this for us all! These foreign envoys, representing divers creeds and countries, for the moment forgot their differences, and felt, as we all did, that *on the greatest occasions there is but one religion.* What that religion is must be left for each to decide and define. But we Japanese believe it to be the religion of Supreme Personality: in other words, Shinto. This shall ever remain the religion of Japan; for she has never before seen it so perfectly incarnated as in the late ruler, Meiji Tenno.

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THE RULE OF THE DEAD IN JAPAN

By J. INGRAM BRYAN, M. A., M. LITT., B. D., PH. D.

THE most unique feature of Japanese life is its unchanging faith in the spirits of the dead, and its absolute submission to their rule. Every loyal Japanese is more or less a Shintoist, and in proportion as he is a genuine adherent of the national faith, will he heartily subscribe to the poet's creed: "There is no death; what seems so is transition." It has been for centuries unnumbered a persistent tenet of national belief that the dead remain in this world, haunting their places of former association, and joining invisibly in the life of their living descendants.

The Japanese believes that he is perpetually surrounded and permeated with the myriad life of the infinite past. Nothing exists but as its manifestation. The illimitable deep of the blue sky is but a phantom sea of spiritual existence, and the very soil on which he treads and thrives is infused with spiritual essence. The trees and mountains, seas and floods, beasts and birds, men and things, all are but manifestations of the life of the unextinguished and inextinguishable past. The murmur of the tides, the dash of the cataract, the moaning of the wind and the whispering of the leaves, the crying of birds and the trilling of insects, all the voices of nature are but the voices of those who once had their sojourn here in the flesh, and present duty lies in keeping the heart attuned to their desires and obeying them with a ready will. The Japanese delight in the aspects of nature and the poetry of existence, in the love of trees and flowers and the charm of gardens, is largely due to this prevailing consciousness of the presence of the ancestral spirits.

The happiness of the dead depends on the respectful and loving service of the living; and the happiness of the living depends on the due fulfillment of pious duty to the dead. That the dead need affection and that to neglect them is cruelty, are among the most sacred instincts of Japanese life. Accordingly, each home has its family altar, its godshelf where are enshrined the ancestral tablets, before which, every morning and evening the sacred lamp is lighted, the family prayers said, and food offered to the spirits of the departed ones. The ancestral ghosts are made happy by these amenities and bless those who render them. Hovering unseen in the glow of the shrine-lamp, the stirring of whose flame is but the motion of them, they guard the home and watch over the wellfare of the old domestic circle. Their chief dwelling place, however, is in the lettered tablets which at times they can animate as a human body in order to succor and console. From their shrines they hear and observe all that happens in the house, share the family joys and sorrows, and delight in the familiar voices and in the geniality of life about them. They chiefly delight in the daily greetings of the family, and

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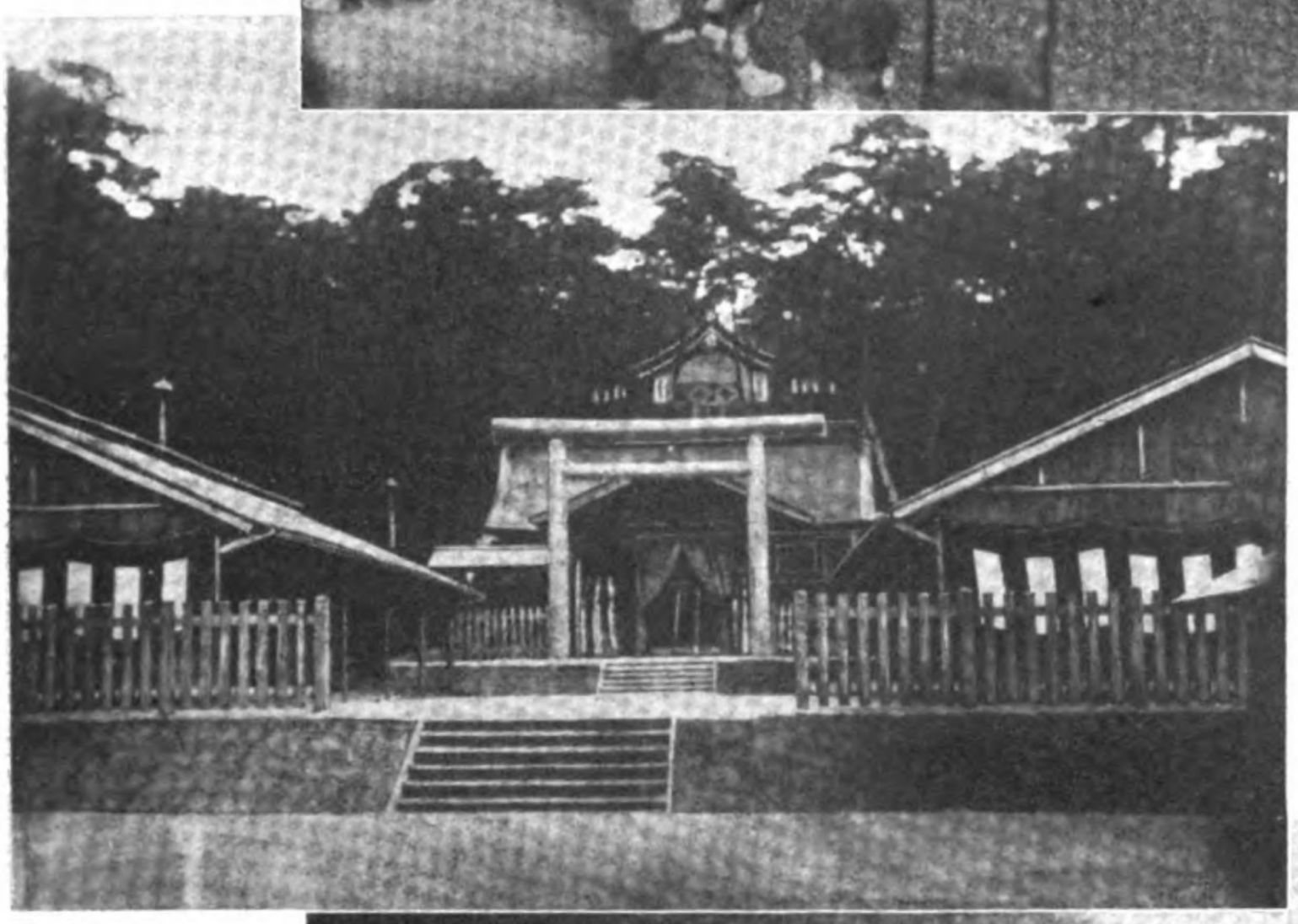

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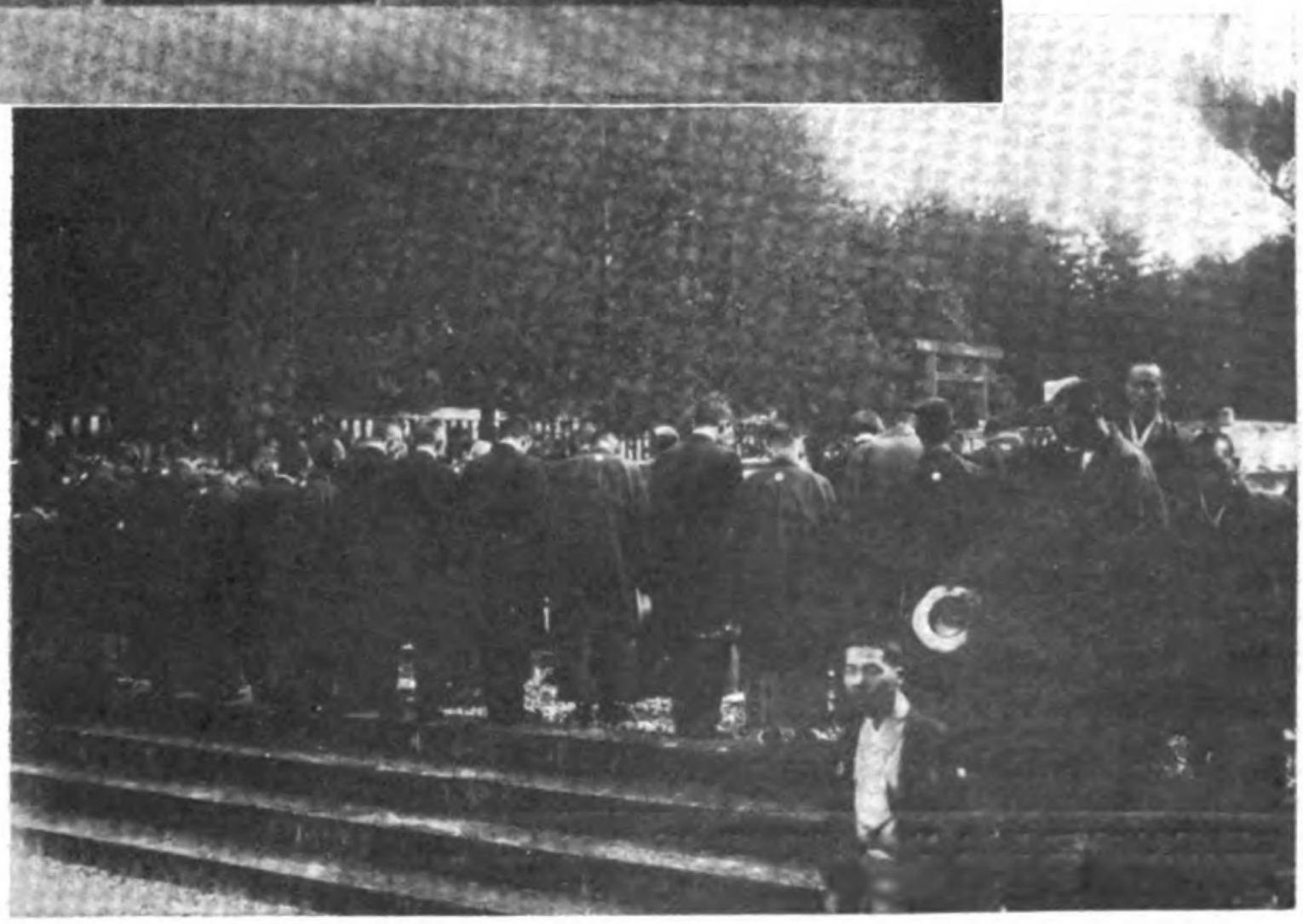

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1. THE MEN OF YASE VILLAGE BEARING THE IMPERIAL CASKET TO MOMOYAMA.
2. ENTRANCE TO THE IMPERIAL MAUSOLEUM, MOMOYAMA.
3. PAYING LAST TRIBUTE OF RESPECT BEFORE THE IMPERIAL TOMB.

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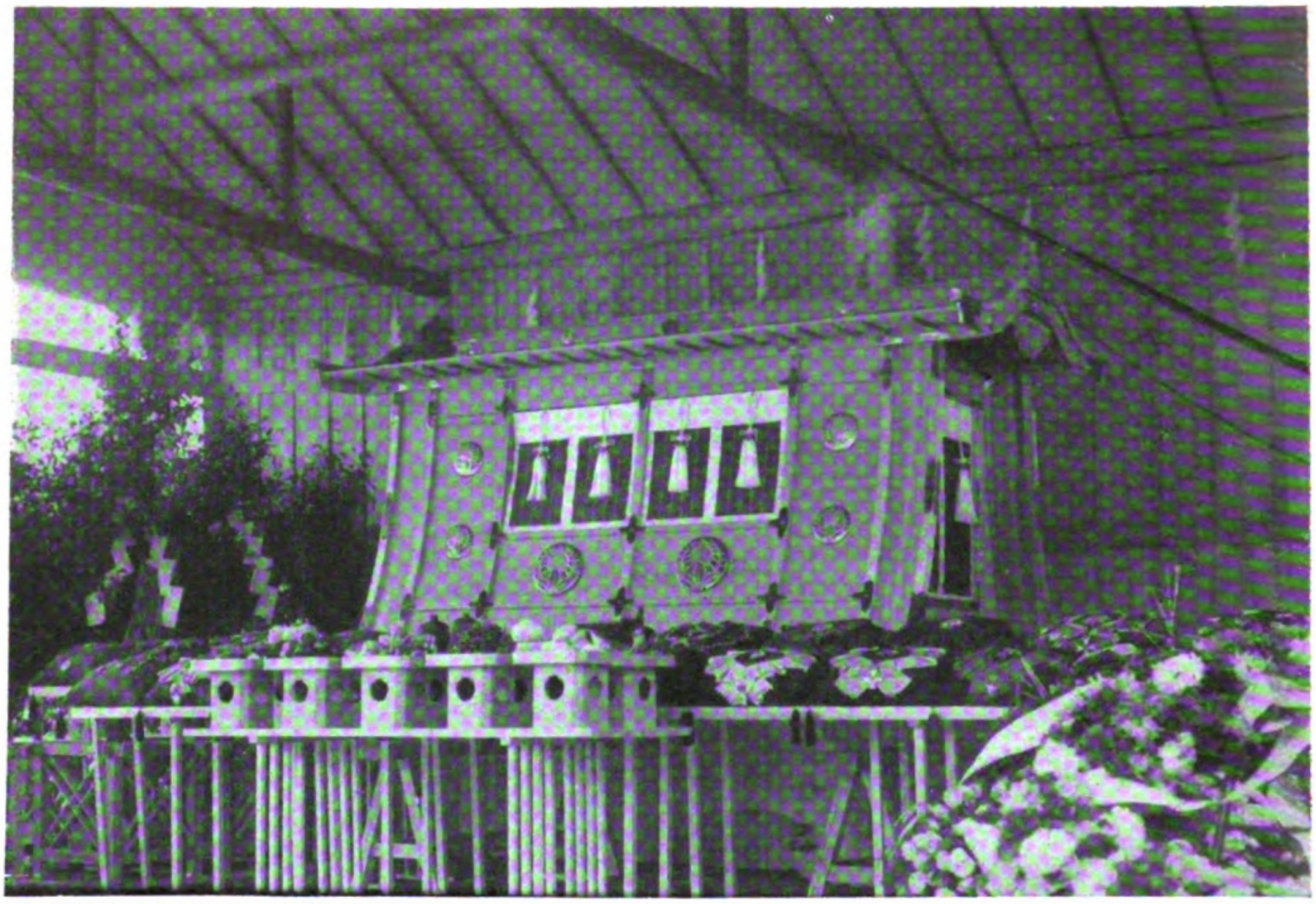

A BEAUTIFUL SHINTO CATAFALQUE. *Un beau catafalque Shinto. Ein schoener Shinto Catafalk.*

REVERENCE FOR THE SPIRIT OF THE DEAD. *Prières au tombeau ouvert. Andacht am offnen Grabe.*

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for nourishment, vapor of food contents them. To forget them, or in any way to treat them with rude indifference is the most undoubted proof of an evil heart. They stand for the moral experience of the family and nation, and to deny them is to deny that, and to violate that is to offend them, and to offend them is the supreme crime.

It is, moreover, a conception of the Japanese mind that all things are ordered by the dead. Each member of the family believes himself to be under the constant supervision of the ancestral ghosts. Spirit eyes are watching his every act; spirit ears are listening to every word, to approve or blame. The whole of life, its thoughts, words, deeds, must be under constant control, as in the presence of the unseen. I have never without a feeling of sacred pathos been able to witness the sight of a family making its daily salute to the spirits of the departed ones, as if they were actually present. It seems not unlike the feeling of some of the bereaved ones among ourselves who refuse to occupy the empty chair, or remove the toys of the missing child, and even continue to spread the wonted place at the family table. Only, we lack the spirit of obedience to the wishes and ways of those gone before. Sometime among the Japanese when it is believed that the dead are unhappy through loneliness, a member of the family will commit suicide to depart and break the intolerable isolation. A notable instance of this is that of the beautiful wife of Lieutenant Asada, who, when her husband fell in the war with China, performed *jigai* that she might go to be with him.

From this belief in the sovereignty of the dead arises a further tenet of the ancestral cult, which holds that all the dead become gods in the sense of acquiring superhuman power; but they retain the characters which distinguished them during life. Every event in the world, good or evil, fruitful seasons, flood and famine, storms, tidal waves and earthquakes, all are the work of the dead; and all human actions, good or bad, are controlled by them. They are the givers of life and of wealth, and all that the living possess is from them. They are the creators and governors of the present, and loyalty to their traditions is the test of citizenship. To a people holding this creed, the proper treatment of the dead naturally becomes the paramount duty of life. It represents what is at this moment the most vital difference between the occidental and the oriental races, and forms the greatest bar to the mutual reception of each other's faith. The missionary who recognizes this, and so far as it does not contradict his faith, accepts it, will not only be most successful in his work, but will do most to bless the people of the Orient.

We have as yet but begun to get a glimpse of the far-reaching effect that this belief has on the life of the Japanese. It enters into everything that the nation does, and but for it, many a great deed would never have been done. If while in the flesh, a Japanese fails, he can succeed by joining the ranks of the gods. Thus voluntary death for some great principle, meets the approval of Japanese ethics, and the spirit of the person so offering himself, attains to godhood, becomes the object of veneration, and is not only made eternally happy by the perpetual homage of all

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future generations, but is enabled to bless posterity by answering the petitions of those engaged in the cause for which he died. Even a person of no importance, may, through death, come into the possession of superhuman power, and become capable of conferring benefit or inflicting injury by supernatural means. Thousands of prayers go up daily in Japan to the spirits of those who have thus offered themselves in sacrifice to the gods, and these petitions would cease to be offered if there was no faith in them. On a solitary hill among a few trees you find the shrine of a young wife who pined away with grief because of her absent lord, and now on the spot where she laid down her life, all in that district whose husbands are absent, go to offer to her devoted spirit petitions for the safe return of their husbands. The souls of unhappy lovers too, who, have died together, are invoked by young people suffering from the same cause. Since the death of General and Countess Nogi thousands have likewise flocked to worship at their tombs, and the crowds still continue.

The influence of the ancestral faith on the Japanese soldier, and its important bearing on the recent triumphs of the nation over Russia by land and sea, is far greater and deeper than we can well imagine. It is because of this faith that the Japanese soldier in battle never surrenders in the face of apparent defeat, but freely offers himself in the name of his emperor, that as a god he may not only be the victorious avenger of his country, but the object of his people's unceasing worship and veneration. Unwavering confidence in this wondrous possibility inspires the warrior of "Dai Nippon" with a bravery and a patriotism unsurpassed in the annals of warfare. In the deadliest of the conflict he believes himself under the prevailing influence of the ancestral gods, and that their divine spirits are in unceasing circulation on behalf of his country. These ancestral ghosts can be made to circulate for particular ends, especially through the Emperor who is the supreme representative of the gods, and himself deity incarnate. Through imperial intervention the spirits of the infinite myriads of the immeasurable past can be made to permeate the finite human forces of today.

All this of course sounds very much like a fairy tale, or an excursion among the "Arabian Nights," but I humbly submit that it is true; and among the Japanese at least, it seems to work. It is almost impossible for the alien mind to realize, or even to appreciate, the apparently superhuman courage with which a man is inspired, who believes the infinite and invincible life of the past, is pouring itself out through him for the defense of his ancestral shores. My no unimportant experience as an instructor under the Japanese government, leads me to believe that this ancestral faith accounts in no small measure for the unexampled courage of the Japanese soldier. That it is undoubtedly a living faith, even among the foremost men of the nation, may be seen from the rescript of congratulation issued by the late Emperor to Admiral Togo, the hero of the great sea fight in the straits of Tsushima, in which his Majesty took occasion to say, "We are glad that by the loyalty of our officers and men, we have been enabled to respond to the spirits of our ancestors."

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To which the admiral sympathetically and reverently replies, "That we gained a success beyond our expectation is due to the brilliant virtue of your Majesty, and to the protection of your Imperial ancestors, and not to any human being." Thus the numbers fallen in battle are not lost, but gone to join forces with the myriads of kindred warriors, "the spirits of the power of the air," who wage war mightily on behalf of their struggling fellow patriots yet in the flesh.

These ancestral gods of the Japanese race, the sum total of the accumulated moral forces of the nation's past, are entitled to the perpetual and reverent homage of the people, but the infinite myriads of deities in the national pantheon cannot, for the purposes of worship, be crowded into the span of one earthly life, so that they are grouped in a threefold order, according to the status of the spirit while in the flesh. There are the gods of the family, which are the spirits of nearest ancestors whose tablets are enshrined in every home. Next are the communal gods who are chiefly the ghosts of former princes or greater daimyo, whose temples are in almost every town, each clan or community having its own gods. And finally come the gods of the whole nation which are mostly the spirits of Imperial ancestors, whose chief shrines are imperial tombs and the famous temples at Ise, and the shrine in the Imperial dwelling place which is the national holy of holies. These then, not to say anything of the numerous craft gods and other special divinities, are the real rulers of Japan in this twentieth century. The individual at every moment of his existence is under their spiritual direction as regards every aspect of his demeanor. In the home he is watched by the spirits of his fathers; outside he is ruled by the god of his district: and as a subject of the empire, he is under the sway of the imperial ancestors, so that his whole life, domestic, communal, national, is constantly guided, and vigilantly ruled by the spirits of the dead.

Out of these conditions grows the statement that with the Japanese manners are morals and etiquette is ethics. The ancestral spirits represent the moral and ethical experience of the race, and the attitude of the indivi dua toward these, indicates his moral ideall On every side he finds himself confronted by the sovereign rule of ancestral tradition as expressing the mind and will of the gods. He must sink his personality in that of the community, and know no freedom of action, save as the unit of a combination whose will is supreme. Selfishness is excluded, for he may not do as he pleases, but as the family decides. Injurious competition is prohibited, for he cannot use his superior ability for his own personal advantage, but as the community decrees. If he should ask why this unvarying obedience to the past, he is reminded that he must bow to the will of the dead. No distinction is tolerated between morality and religion, between ancestral custom and individual life.

In the Land of the gods, therefore, the living and the dead are interdependent, and the national, social, and domestic ideal is that they shall live in august union and unbroken concord. Neither can dispense with the help of the other. The visible and the invisible worlds are forever united by bonds inumerable of mutual necessity, and no single relation of the union can be severed without the direst consequences. The combined forces of the living and the dead, (but the living under the direction of the dead,) are the rulers of modern Japan and the shapers of its destinies.

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THE SPANISH LEGATION IN TOKYO

By "J"

AMONG the first Europeans to visit the shores of Japan were the Spanish merchants and missionaries, so that Spain was the first country of Europe with which Japan opened up intercourse. St. Francis Xavier, the famous Spanish missionary, landed in Kagoshima in 1548, and from that time there was a steady influx of Spanish missionaries, and many thousands of Japanese were converted to the Roman Catholic faith. In some ways it was unfortunate for relations between Japan and Spain that the first representatives of the country were the religious; for, as everyone knows, the Spanish representatives of religion were among the most narrow-minded and bigoted in Europe, and their long experience in conflict with the Mohamedans at home left them in no frame of mind to deal gently or tolerantly with what they regarded as the dire idolatry of the Japanese. For centuries Spain had been in a condition of internecine strife, a strife as often religious as political, and the early Spaniards in Japan seemed so used to strife as not to be at all averse to holding their own by means that were not altogether spiritual. The Japanese authorities were not slow to note this and to take precaution accordingly. The various islands conquered or colonized by Spain in the Pacific were inhabited by tribes more or less savage and uncivilized; and there was only too much tendency on the part of the early Spanish in Japan to treat Japan as one of the islands of the Pacific. Openly by word and letter they admitted the advanced state of civilization in Japan; but all too often they treated the laws of the country with an indifference that no selfrespecting nation could tolerate. When the trouble arose over this violation of the laws and regulations laid down for the proper governance of the Empire, and complaints were made by the Spanish to Hideyoshi, he replied very frankly: "I am annihilating the Spanish priests, not because they are Christians, but because they refuse to abide by the laws of the land while living in Japan." It is easily seen how all this tended to disturb the early relations obtaining between Spain and Japan.

The Spanish missionaries no doubt argued, as did the Jesuits, that the end justified the means; but the Japanese authorities were not ready to excuse violation of law on this score.

In 1581, during the reign of the Emperor Ogimachi, some Spanish merchants arrived in Japan, and were received in audience by Oda Nobunaga, to whom they made a present of a few negroes. This traffic in human beings did not elevate the foreigners in the eyes of the Japanese, though the latter were themselves not above resorting to slavery at times. But later when Japanese were abducted and carried off as slaves, including even women, the question assumed an aspect detrimental to the interests of foreigners in Japan. In 1584 the Lords of Omura, Bungo and Arima sent a special embassy to Rome on a religious mission; but the embassy was specially charged with visiting Spain on the way, which it did, and the members of the embassy were warmly received by Philip II, and treated with all due honour. These were the first Japanese to visit Spain or to see anything of European civilization on its own soil.

Japan's more intimate knowledge of things Spanish, however, was through the Spaniards in Manila, numbers of whom visited Japan from time to time for commercial or other reasons, while

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Japanese ships made frequent voyages to the Philippines. But, as all communication with the Philippine colony involved the coming and going of missionaries, especially the former, it did not prove a means of improving relations between Japan and Spain. During the rule of the Taikō Hideyoshi, the ban was placed on Spanish priests and all teachers of religion, resulting in the visit of a special envoy from the Philippines to inquire the reasons for this treatment of the religious, when Hideyoshi made the famous reply recorded at the beginning of this article. One cannot refrain from seeing in the awful sufferings of the Spanish missionaries in Japan something of the nemesis of fate for the tortures of the Holy Inquisition in Spain itself. Was the Taikōsama so far out when he claimed that the gods will vindicate their laws? After the death of Hideyoshi the Spanish missionaries hoped for a reversal of policy from his successor, and came in larger numbers, though it was positively contrary to law. They penetrated into various parts of Kyushu and preached and taught as if the land were their own. The result was much the same as it would be, should the Japanese now absolutely ignore the laws restricting immigration to Australia or the United States and flock in, defying the regulations of constituted authority. But Iyeyasu was no more ready to endanger the stability of constituted authority than his great predecessor. He repeated the edict obliging the Christian teachers to leave the country and the teaching of the foreign religion to be stopped. At first he endeavored to have the law enforced in a peaceful and conciliatory manner. He gave those under the ban every opportunity to comply with his regulation. He had no desire for their blood, and he did not wish to prejudice relations with Spain. Another embassy was organized and despatched to Europe, this time with the idea of calling upon the king of Spain also. Date Masamune, the *daimyo* of Sendai, arranged and financed the undertaking. The embassy sailed by way of Mexico, thence to Madrid, and had an interview with king Philip III of Spain in 1614-5. Their reception was cordial, but as persecution had broken out in Japan, they were not so warmly received at Rome. The persecution also prevented the successful carrying out of the intentions of Iyeyasu with regard to trade with Mexico. In 1609 a ship from Manila with the ex-governor, Don Rodrigo, on board, was wrecked on the coast of Kazusa near Edo. The noble spanish official was brought to Edo and treated with much courtesy by Iyeyasu. Under the direction of the English shipmaster, William Adams, then at the Court of Iyeyasu, a foreign ship was constructed for the purpose of carrying the distinguished Spaniard to Mexico. Thither on board the new ship Don Rodrigo sailed, with a special envoy to the King of Spain, or to the Duke de Lerna, it was; and a special request was made by the Shogun for a company of Spanish mining engineers with knowledge of work in assaying silver to be sent to Japan. All these happy anticipations were precluded by the refusal of the missionaries to obey the laws respecting alien faiths. If the methods of missionary work now adopted had been in vogue at that time, there is no doubt that the *Bakufu* would have raised no objection, and relations between Japan and Spain would have gone on in the most amicable way. But the persistence of the religious in doing just as they pleased and setting at naught the laws respecting religion, resulted in the interruption of relations with Spain for a space of some two hundred years.

That relations were maintained with Holland during this exclusion of Spain is to be explained solely on the ground of the attitude of the Spanish missionaries and merchants in regard to the laws respecting religion. The Dutch merchants did not mix up commerce and religious propaganda; and the authorities were quick to notice this, and to perceive the advantage of doing business with foreigners who did not attack the faith of the country. In fact the Japanese have always entertained a profound respect for those foreigners who have been tolerant and charitable

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enought to show regard for the ancestral faith of Japan. The Spanish missionaries in Japan for the most part acted toward the religion of Japan just as they did toward the faith of the Moors and Moriscoes at home, and the superstitions of the idol-worshipping South Sea islanders. The Dutchmen showed a proper respect for the religion of the country; and whatever may have been their religious convictions they did not intrude them upon the nation. To what extent this was a commercial policy it is not for us now to say; but it worked well for the mutual interests of Holland and Japan. It is no doubt true that at this period the Dutch and Spanish were in no position for mutual admiration. Spain's treatment of the Netherlands had left a bitterness not to be forgotten for many a generation; nor could the Japanese, while allowing for the natural dislike of the Spanish inherent in the hearts of the Dutch, ignore the fact that there was some truth in the statements of the Dutch to the effect that Spain had used religion for political propaganda and even for territorial aggression. At any rate when the Shogun, Iyemitsu, came into power in 1623 he made the exclusion policy of his predecessors even more severe. His father chastised the trespassers upon the religious regulations with whips but he chastised them with scorpions. His interdiction of the foreign faith was absolute and its enforcement complete. Perhaps he was too severe. This doubt is suggested by the attitude of the gods. Many thousands of the Christians were put to the sword in Kyushu, but a few years afterwards double the number of those who massacred the Christians were overwhelmed in a volcanic eruption and earthquake in the very same place. In this is seen the nemesis of the gods, who show no discrimination of race or nation when justice is to be meted out among men?

From all these unhappy incidents and unfortunate relations in times of old, Japan and the world has no doubt learned a never-to-be-forgotten lesson. Forgetting for the moment the means of instruction we now turn to the more amicable relations made possible by a more modern system of faith and civilization. When the various nations of the west at last succeeded in breaking through the wall of seclusion Japan's religious policy had built around her, Spain too came claiming welcome with the rest; and Japan hesitated not to extend to her a hand of welcome as cordial as given to any of the others. Spain applied for the conclusion of a treaty similar to those negotiated with America and Great Britain. The *Baku-fu*, the same government that had broken off all relations with Spain for nearly two centuries, ordered Privy Councillors Higashikuze and Terashima of the Department of Foreign Affairs, to draw up the treaty requested; and on the 28th of September, 1868, a provisional treaty was signed, and international intercourse between Japan and Spain once more was renewed. Since that time relations between the two countries have been most cordial. The various Japanese Ministers sent to Madrid have been most hospitably received and in the gracious manner peculiar to the country of the Cavaliers; and the Spanish representatives at the Legation in Tokyo have worthily represented their country and left a very pleasing impression on the Japanese.

How much Japan owes to Spain would be an interesting and edifying story could it be accurately and fully told. Many of the names of things originally foreign may be traced to the Spanish language. Notable among these is the famous national cake, *castera*, derived from the Spanish Castile. The origin of various other words used in Japanese may be traced to the same source. Certain types of architecture, too show Spanish influence. In the opinion of some, the *samisen*, one of the chief musical instruments of Japan, was first an importation from Manila, being something like a guitar. Not much attention has been given to the Spanish language in Japan; though there is a teacher of Spanish at the School of Foreign Languages and the Higher Commercial School, Tokyo.

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FILIAL PIETY

Kunitami wa

Hitotsu kokoro ni

Mamorikeri

Totsu mi-oya no

Kami no oshie wo !

❋

The people of Japan,

United as one heart,

Faithful to a man,

Have chos'n the better part :

God-given precepts of the past,

The counsels that forever last !

By His Majesty the late Emperor,

Tran. by Dr. J. Ingram Bryan.

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THE REGIMENTAL COLOURS

Masurao ni
Hata wo sazukete
Omou kana
Hinomoto no na wo
Kagayakasu beki.

✻

I entrust the flag of the nation
To men of heroic mold,
Knowing that each in his station
Will maintain its glory of old!

By His Majesty the late Emperor,
Tran. by Dr. J. Ingram Bryan.

ANCIENT ODE CHANTED AT THE FUNERAL OF MEIJI TENNO

Hamatsu chidori
Hamayo hayakarazu
Iso tsuto!

✻

O white wings that wander
Over the sea,
In tears sad we ponder,
Envying ye
Your pinions that soar
The wild waters o'er!

Tran. by Dr. J. Ingram Bryan.

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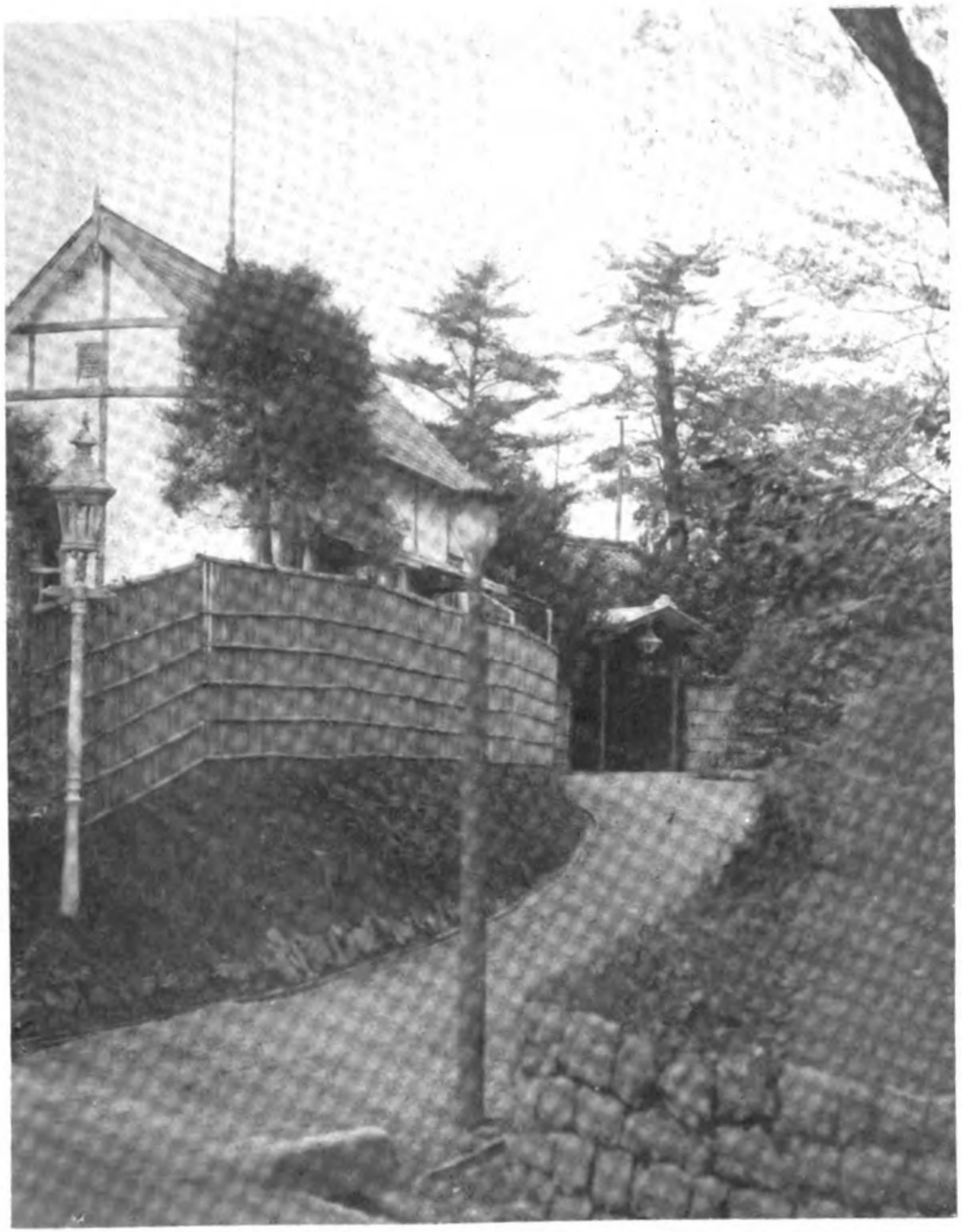
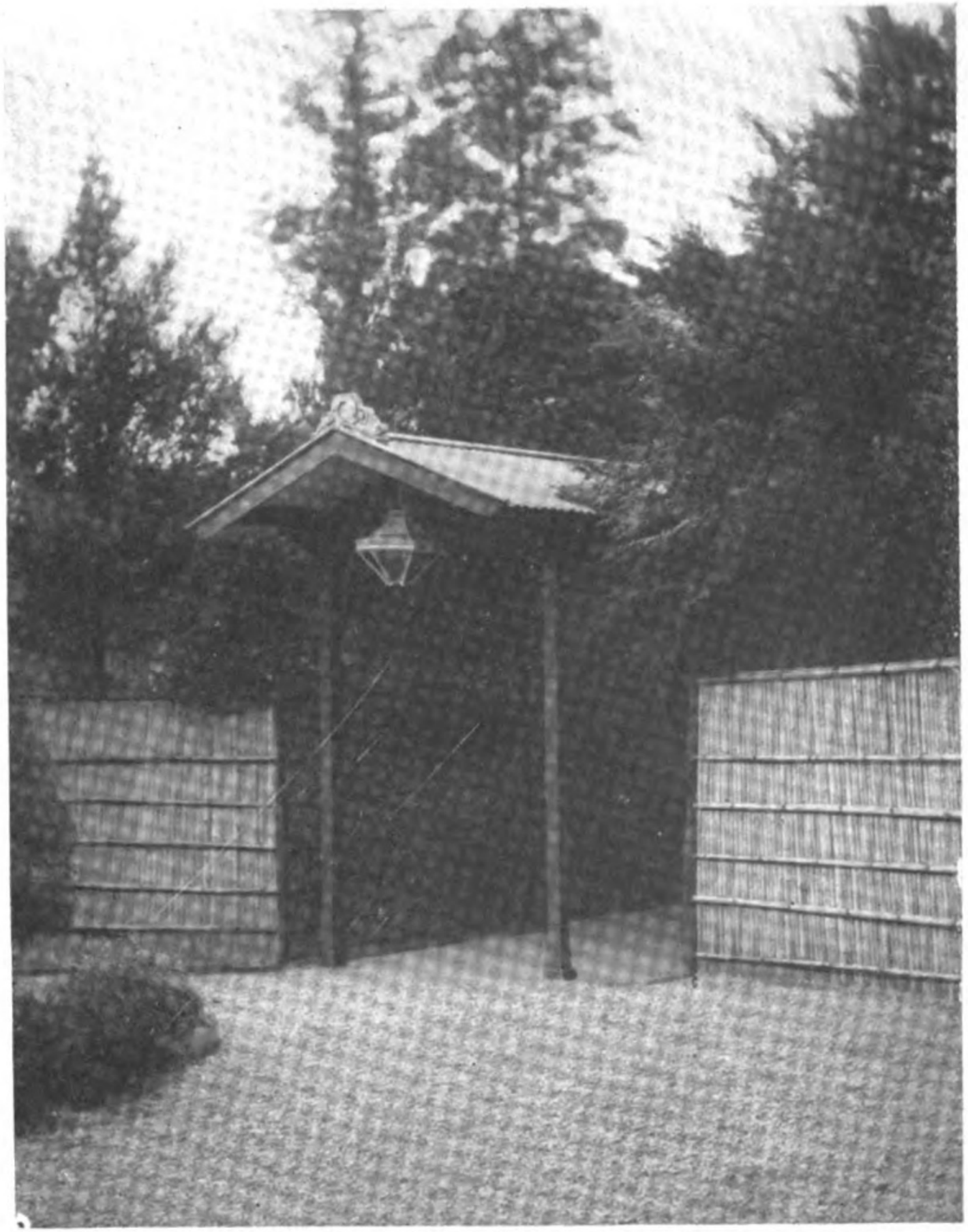


SPANISH LEGATION IN TOKYO. *Légation d'Espagne à Tokyo. Die spanischen Gesandschaft. Tokyo.*



ENTRANCE TO SPANISH LEGATION. *Porte cochère de la lègaiotn d'Espagne. Eingang zur spanischen Gesandschaft.*

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THE NAVAL PAYMASTERS' COLLEGE, TOKYO: OFFICERS, PROFESSORS AND THIRD YEAR CADETS, PRESIDENT FUJITA IN THE FRONT ROW, CENTER. *L'école du Commissariat de la marine.*

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CREATING A FINANCIAL PERSONNEL FOR THE IMPERIAL NAVY

THE duty of keeping the accounts of a great navy demands a degree of intelligence and an expertness in finance that might well grace the economists of a national bank. The Imperial Japanese Navy has to account for the disposition and expenditure of nearly 100,000,000 *yen* a year; and when one considers the innumerable channels of outflow for each fighting unit, for naval stations, naval supplies general and special, as well as the still more critical responsibility of making up the naval budget and distributing the millions that have to be spent annually on the entire fleet and its personnel, the task of accurately keeping the accounts and furnishing the necessary supplies, all of which falls upon the naval paymaster, must appear nothing short of prodigious. The education of naval paymasters is, therefore, one of the most important duties devolving upon the government. To make a proper selection of suitable candidates for this office is in itself no easy matter. Apart from the individual ability and character of the applicant there is the difficulty of a national dislike for money matters and to some extent a national incapacity for accounts. Nor is the status of the naval paymaster recognized to a degree corresponding to his high responsibility and the confidence reposed in him by the nation. The paymasters are general providers and housekeepers to the fleet; and while the housekeeper may not be ranked so high as the head of the house, the office is none the less important; for even the greatest admiral that sails the sea, would be helpless were he not properly looked after and fed.

For the purpose of providing a competent staff of paymasters for the Imperial Navy the Japanese Government has established in Tokyo on the ground of the naval academic department a paymasters' college, where under an efficient *corps* of officers and instructors a sufficient number of young paymasters are added to the navy every year. The Naval Paymasters' College was organized and put into operation in the year 1874, and is under the direction of the Accounting Bureau of the Naval Department. The college is for the general training and education of paymasters, probationary paymasters, cadets who are to become paymasters, as well as for preparing warrant officers, and petty officers and men who are to serve under paymasters.

In the Imperial Navy of Japan a paymaster is classed as a naval officer. He is entrusted with the management of all details relating to naval finance, as well as with the financial matters pertaining to engineering and construction. Consequently the college not only lays much stress on such essentials of naval education as the general *esprit de corps* of the Imperial Navy and perfection of physical and mental development, but on the special subjects calculated to make an efficient financier and administrative official.

To facilitate the work of instruction the entrants to the college are classified as (a) Students, (b) Cadets and (c) Men in training. Students are again subdivided into Special Students and those known as belonging to classes A, B, and C,. Special students are those admitted to post graduate courses. These men are carefully selected from among the paymasters who have been already at least three years in the service. To be thus selected for post graduate work is

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an honour somewhat sought after, and the men thus selected stand a good chance of promotion to higher positions in the service. The students of A class are also chosen from among paymasters in the service, and in this way receive special training for various important positions in the department of naval finance. The B class men are of considerably lower rank, being not yet full-fledged paymasters, but taken from lists graduating from such higher institutions of learning as the Imperial Universities, the Higher Colleges of Commerce and first and second class assistant paymasters who have passed the prescribed tests.

The curriculum of the Paymasters' College covers a great variety of subjects, all of which have an important bearing on the qualifications of an efficient paymaster. The above three classes must take courses in such fundamental subjects as International Law, Political Economy and Public Finance which have to be thoroughly digested, as well as the sciences bearing more immediately on the duty of provisioning, such as chemistry, physics, with courses on Marine products, live stock and all kinds of commercial commodities. The paymaster has to be familiar with methods of examining and testing foods, clothes, building materials of all kinds, —in fact he must know all about everything used in and paid for by the Imperial Navy.

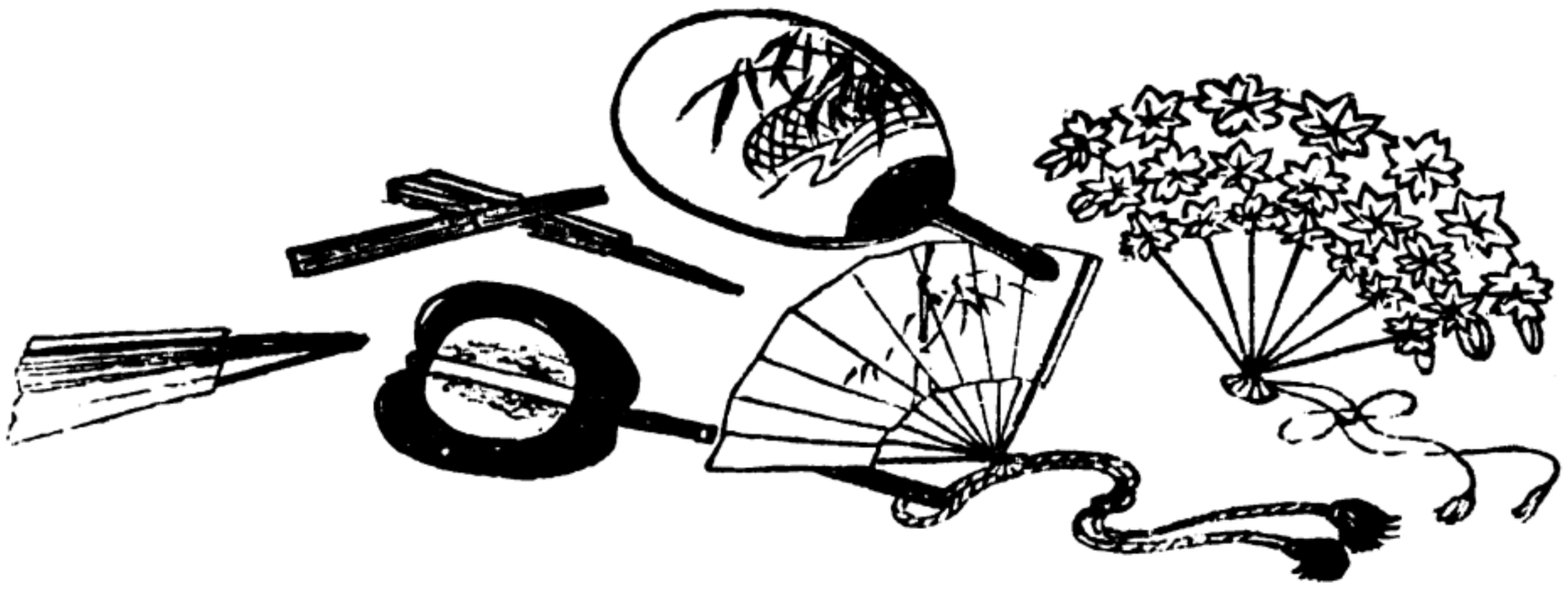
The students of C class are chosen from among warrant officers serving under paymasters, and are instructed in the varius duties pertaining to their several services.

The term of students mentioned above extends from six months to a year.

The class of students known as cadets are those who take the full course of traning for a paymaster at the college, having had no previous training in this branch of naval education. Candidates for this class matriculate from Middle Schools or such educational institutions as are of equal standing. These students are required to take courses in law, economics, public finance, commerce, physics, chemistry, architecture, the Japanese language and literature, Chinese literature, as well as in two European languages, the three from which to choose being English, French and German, one of which must always be English. Three full years are required for the completion of this course.

The men in training are also divided into three classes known as A, B, and C, and are all selected from petty officers and men already in naval service under paymasters; and these students are instructed in the subjects and duties bearing on the practical affairs for which they are responsible in the Navy. They are obliged to complete their training in eight months.

The number of students of all classes now in training at the Paymasters' College is over 200. The discipline enforced at the college is exactly the same as on board a warship. With the exception of post graduate men and the students of A class, all are required to live in residence.



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JAPANESE MONEY IN CHINA

By KAZUYOSHI YAGIU

(PRESIDENT, THE BANK OF TAIWAN)

AS China has yet no coinage system of her own the idea of being able to promote the circulation of foreign currency in that country is not altogether impractical. In certain parts of China to-day Mexican silver dollars form the chief medium of exchange, and in other districts British coins and Japanese silver *yen* are in use. Now there is a growing conviction in financial circles that it will be to the advantage of Japan, and especially to the banks assisting the project, if the Japanese silver *yen* can be made an important medium of exchange in China. The bank at present most interested in this project is the Bank of Taiwan, which has branches at Amoy, Fuchoo, and Swatow, with new branches being established at Canton, Shanghai and Singapore. The bank circulates its bills throughout the littoral regions of China, and these bills are convertible into silver *yen* on demand. Our plans for extending the circulation have been somewhat impeded by the revolution in China, but after careful investigation there appears to be hope of success.

It is of course to be deplored that China has not yet seen her way to establishing a coinage system of her own. All civilized countries find a national coinage necessary to the financial advancement of the country; and China's lack of it has no doubt had much to do with the financial difficulties of that country. At present the monetary standard is the *tael*, a purely fictitions standard, seeing that the value of the *tael* varies in almost every province of the vast republic. This is because the method, or instrument, for weighing the coin varies according to place. Take for example the coins used in Shanghai. The *tael* is the standard in Shanghai; but the medium of circulation is the old Mexican silver dollar, with some British silver subsidiary coins, and a few Japanese silver *yen* pieces. In addition there are bills issued by certain banks, representing the *tael* and the Mexican silver coins. The native money exchanges also issue bills.

In Fuchoo on the other hand confusion is still worse confounded. There, 741 *taels* and 6 cents make one thousand *yuan* for foreign trade transactions; and seven cents make one *yuan* for general transactions. There is however, no metal coin for the *yuan*, Mexican and Japanese silver coins and bills issued by banks being used as the mediums of exchange. There is also a miscellany of copper coins issued by certain exchanges. In Amoy the silver *yuan* is the unit of value, but in practice Mexican dollars and Japanese silver *yen*, as well as the various bank bills and exchange coppers, are used in trade transactions. In Swatow the unit of value is the *yuan*; and one thousand *yuan* are equal to 700 *taels* silver; yet the medium of exchange is the coinage above mentioned, namely the metal coins of foreign countries. Hong Kong is the only place along the Chinese coast where a regular coinage is in use, as it is British territory and the bills of the Hong Kong and Shanghai Banking Corporation, as well as British silver coins, are in circulation. In Canton the currency consists chiefly of ten and twenty cent silver pieces with a few coppers, and some paper money issued by the Government. Thus almost every port in China has a different coinage and a different standard of

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money value. The effort to do business under such circumstances is difficult enough for citizens of a place; but it is almost impossible for strangers unfamiliar with local values. Thus all countries doing business with China are anxious to promote the movement for a reform of the monetary system (or no system) of that country. Europe, America and Japan have long besought China to take up this reform, but so far in vain.

We have to remember that it is no easy task for China to undertake the reform of the coinage of the entire nation. For more than ten years the matter has been under investigation; and even with the advice of such men as Sir Robert Hart and Professor Jenks, the question has proved too intricate for Chinese financiers. China has been advised to adopt a gold standard, but it is a question whether this would cure the evil. A silver standard was at one time adopted but never put into practical operation. Afterwards Prince Tsai advocated a one *yen* silver coinage as standard, and mints were set up in five places for turning out these silver pieces. But silver proved so scarce that 70,000,000 *yen* had to be expanded to 100,000,000 *yen*. Thus the work was going on when the breaking out of the revolution put a stop to everything in the way of reform. But, looking at conditions as a whole, it may be said that at present the coins which are most universally in use are Mexican silver dollars and British silver pieces. In some places merchants bring silver bullion to the mints of their respective districts and have money made, the coin becoming currency in South China.

Japanese silver *yen* pieces found their way into China prior to Japan's adoption of the gold standard; and then after the enforcement of the new standard in Japan there was an immense sale of old silver *yen* to the littoral districts of China. At one time the circulation of these coins extended as far as the Straits Settlements, Siam and the Philippines. The more than 80,000,000 *yen* of silver coins exported at that time was welcomed and accepted as legal tender in the various ports, as the coins were of uniform weight and value and proved a very convenient medium of exchange. These coins, which had such control of the money market, became scarce, as the Japanese government ceased to coin them in 1897, and refused to accept them as legal tender except in Formosa. The Bank of Taiwan ceased to use them in 1904; and as the supply was thus checked, the coins by degrees went out of circulation, though in Amoy, Fuchoo and adjacent parts the coins are still extensively used. The question of reviving them as means of monetary circulation in China is one of great interest and importance.

There are those who think that China's prejudice against foreign things forbids the prospects of their ever attaining any circulation of importance to Japan; but utility and convenience are able to overcome very stubborn prejudices. In these matters the Chinese are not so conservative as supposed. Before Japan went into Manchuria the same confused system of coinage prevailed there; but during the war both Russia and Japan issued military notes and bills, and even circulated silver coins with facility and subsequently notes issued by the Yokohama Specie Bank were used in daily transactions. In Amoy too the people were so prejudiced against all but metal money that those who earned wages outside the district had to have it all exchanged for metal coinage before returning; but six years ago the Bank of Taiwan began to issue notes in a firm attempt to overcome the prejudice, with the result that profit and convenience have brought about the desired end. At present we have in circulation there bills to the amount of 200,000 *yen*. In the same way a plan for the circulation of Japanese silver *yen* in China could no doubt be carried to achievement with little or no disappointment. The matter has a vital relation to the prospects of increased trade between Japan and China. One reason why foreigners have to employ so many Chinese in export and import trade is because of this complicated currency; but with the circulation of Japanese coin trade with

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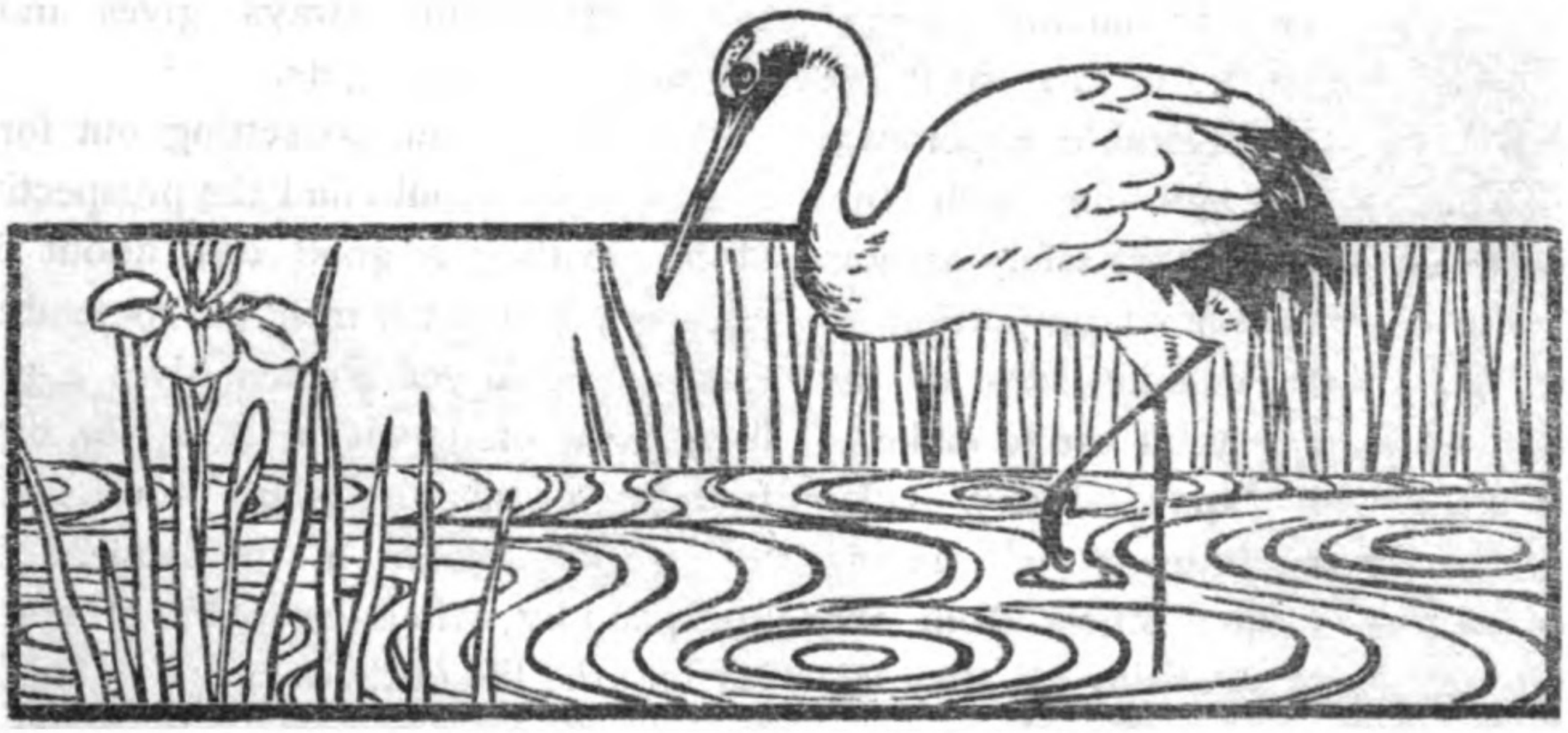
Japan would be greatly facilitated. The present uncertainty of currency values is like a load upon our trade; for our merchants fear to enter upon what seems more like speculation than trade. With the predominance of Japanese silver coins in Chinese currency Japan would have under control the standard of value and could increase or reduce the circulation according as circumstances dictated.

Now is the time to take up this matter and push it for all it is worth. After the revolution certain reforms will probably be made in the coinage and the worthless coins will be under the ban; and it is quite possible that any coin showing a good standard of value and of convenient size and acceptable appearance would easily find its way into universal circulation. The Japanese silver *yen* meets all the conditions of good money; and it is not easily counterfeited. With the resumption of trade after the revolution there will come a tremendous demand for metal money. The British coins from India and the Mexican dollars will not be sufficient to meet this demand. If Japan is only prepared to step into the breach the results will be most satisfactory to both China and Japan. If the western powers, which have so much to attend to at home, take so deep an interest in their commercial and other relations with China, is it not much more important for us, who are neighbours of China, to take advantage of our kinship and superior knowledge of the situation, and do all in our power to promote commercial relations with that country? The proposal to circulate Japanese silver coins in China is for the country's good as well as for Japan's good. If the time should come when China has a currency of her own, and has no further use for our coinage, we will be quite as ready to withdraw it. Our output of silver at present is not very large; only about 4,800,000 *yen* a year; but we export silver bullion to the value of 4,500,000 *yen* annually. If this bullion were exported in the form of money to China the results would be far more profitable to Japan than at present. For this reason the governments of India and Mexico encourage the use of their coins in China. It would pay us even to import bullion and mint coins for China; and though fluctuation is possible, the risk of loss would not be great. Such coinage would be invaluable to the banks as specie reserve against their note issues. At present most of such reserves are in British and Mexican coins; and with the appreciation of these coins the banks are indebted to foreigners; whereas the circulation of Japanese silver coins would obviate this difficulty to which we are now exposed.



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HOW TO SEE JAPAN

THE glamour that since the opening of the country has obscured the real Japan to the occidental mind, as the enigmatical phenomenon of the day, is at last happily beginning to dissolve into a more intelligent appreciation of the nation's aims and methods toward modern progress; and the result, doubtless, will be a no less absorbing interest of the traveller in the grandeur and poetry of Japan's natural scenery, the mystic significance of her art and institutions, the distinctive genius of her civilization, as well as the bizarre and fairy-like aspect of her inhabitants.

Accordingly each year sees no diminution in the number of visitors to the shores of Japan; and the newer and more luxurious hostelries that are ever rising to greet the stream of guests, provide an accommodation all too limited for the increasing demand.

And yet of the thousands of tourists that each year find themselves for the first time enjoying the long cherished ambition of actually seeing Japan, how very few go away with the advantage of having really seen the country as it is? Indeed from a considerable experience in meeting and conversing with this class of people, one might safely assume that but an infinitesimal proportion of them have any definite idea of the wisest and most pleasant use to make of their sojourn in Japan. Many suffer from the disappointment of having expected too much; others from the unpleasantness of despising all they fail to understand; and still others from comparing Japan with unfair standards. The average tourist puts in his ocean voyage pondering over a guide book, and then, bewildered by its array of statistics, possibilities, and suggestions, disembarks in great mental confusion as to what should be done. If he be a person of means, he discovers that the easiest way out of his quandary is to engage a guide, whom he follows about humbly and monotonously; otherwise he resolves upon independence, selects from the guide book a few places he fancies worth seeing, and after a good deal of time wasted in finding them, retires with the weariness of unrequited effort and ambition. More often than not the average tourist makes a disposition of his time in such a manner as to give the least accurate and significant impression of what is representative of Japan. The majority simply feel themselves helpless to avoid the rut of the beaten track where all is foreignized in a fancied adaptation to the taste of tourists and where guides have their tips from hotels and shops, and alas, where the travelling victim always gives more satisfaction than he gets.

A year previous to setting out for a tour of Japan should find the prospective visitor reading a good deal about the country; and yet it must be remembered that no book yet written gives a true impression of Japan as it is, for most literature of this sort is the product of a few weeks' sojourn in the land of the gods, and by writers incapable of entering into the life of the people. "Things Japanese," by Professor Basil Hall Chamberlain, and "An Interpretation,"

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TAKINOGAWA, FAMOUS
FOR MAPLES

IMPERIAL PALACE MOAT,
TOKYO

RIVER NAGARA IN MINO;
CORMORANT FISHING

MATSUSHIMA

GANMAN-GA-FUCHI, NEAR NIKKO

Beaux paysages loins de la route ordinaire. *Abseits vom Touristenweg.*

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AI ASHIYAMA, NEAR KYOTO

BAY OF TOBA

YABAKEI VALLEY, KYUSHIU

AT MIYAJIMA

TSUKIGASE, IN YAMATO, FAMOUS
FOR PLUM BLOSSOMS

Beaux paysages loins de la route ordinaire. *Abseits vom Touristenweg.*

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by the late Lafcadio Hearn, are the most valuable books to read, as they contain the experience of old and scholarly residents of the country. "The Gist of Japan" by Dr. Peery, "A Missionary in Japan" by Dr Gordon, and Dr. Gulick's "Evolution of the Japanese," make up about the limit of what is really valuable and suggestive. But by far the best way is for the tourist to make up his mind to be as far as possible independent of books and guides and to get some insight into what Japan means in the modern world. He should get away as far as he may from places under the influence of foreign ideas; these embrace 45 out of 50 millions of people, and represent the heart of the nation; there he will see how people lived in Egypt or Nineveh more than 3000 years ago. It is also a wise precaution to call upon some of the missionaries wherever practicable, as they are always glad to welcome the face of a fellow-countryman, and their fund of information and suggestion is more congenially available and reliable than that of any other foreigners in Japan. In dealing with the natives it is important never to pay more nor less than the proper price; and no matter how irritable or inexcusable be the eventualities that arise, one must not reveal the slightest degree of anger, as any such display is held in contempt by the Japanese, and will inevitably defeat the object in view.

In deciding upon a tour of Japan it is rather important to measure time so as to arrive in the country at the most agreeable season. This is either about the first of April or the first of October. For nearly three months after those dates the weather in quality and temperature is delightful, and things generally are at their best. For an extended stay embracing six months or more, Kobe will be found the most salutary place to winter; and for summer months Nikko or Karuizawa, the former warm and wet, but beautiful; the latter with a bracing air and an altitude of some 2,000 feet. In Tokyo and Yokohama the winters are raw and chilly; while the summers are charged with a most depressing humidity. But any part of Japan can be borne at any season provided there is a strong constitution and a disposition to adapt oneself and get on.

All tourists to Japan should provide themselves with plenty of both warm and light clothing, as the changes of temperature are often treacherous and colds are frequent. All kinds of clothing can be bought in Japan at prices a little above those obtaining in London. Money is best carried by Letter of Credit, as all the larger towns now have banks. Cash in large quantities should not be taken into the interior; and when at a hotel it should be deposited with the landlord for safekeeping; thefts are possible and not uncommon. In riding in tram-cars passengers have to keep a sharp lookout for pickpockets, but not more so than at home.

It is the experience of many that April is by far the most desirable month in which to reach Japan. At that time, usually about the tenth, an endless wealth of filmy misted cherry blossom clouds the landscape with fragrant beauty. But the autumn with its imperial array of chrysanthemums, and gloriously tinted maples about the end of October, has also a never-to-be-forgotten charm. Socially too the

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seasons of Spring and Autumn see all the more significant and imposing functions. The Imperial Cherry Blossom Party usually comes off between the 12th and the 19th of April, while the Imperial Chrysanthemum Party is always due about the middle of November, just when the flowers are at their best. The Emperor's ball has been always a great state occasion. Invitations to the Imperial Parties are extended to the chief foreign residents of the Capital and adjacent cities; and strangers may sometimes receive them by bringing proper introductions to the Secretary of their respective Legations. Usually, however, the supply is exhausted long before reaching the end of the list of applicants.

What then, it will be asked, is it best to do upon landing in Japan? For persons of means or for a party it will be advisable, as saving time, to engage a guide. These can be had through the hotel, and the ones recommended by the Welcome Society of Japan are the most reliable, though it is always prudent to stipulate satisfaction at the start, and to hold the recommender responsible for his man. The remuneration for guides is about $1.50 a day exclusive of expenses; but the guide may be taken along third class and have inexpensive accommodation at hotels. Of course the most delightful and edifying way of making a tour of Japan is to engage, through Cook's agency in Yokohama, a foreign guide of education and good knowledge of the country and language, who will explain all points of interest during the trip, and in the evenings at hotels, lecture either on the events of the day's outing or the items of interest to be expected on the following day. The history, art, and literature of Japan can be also discussed in this way.

American tourists usually land at Yokohama and those from Europe at Nagasaki; and movements will, of course, depend altogether on the time at their disposal. Hotels may be found in most of the larger towns at all rates from $1.50 a day upwards. Travelling by train is not more expensive than in Switzerland, and there is regular steamboat communication between all ports. Those who do not feel themselves able to afford either the time or the means for a guide, may get on very well with Murray's Guide Book, Kelly and Walsh's little book of Japanese conversation, and by following the suggested possibilities appended to this article. As it is impossible for a stranger to know the best selection to make from the guide book, these suggestions are offered; and they may be varied according to the time and tastes of the individual.

I. ONE DAY: 1. If from morning to evening, run up from Yokohama to Tokyo, and spend time as described for second day, in trip II. If two half days, take an hour's jinrikisha ride through the Japanese streets, visit shops; and second half day, take two hours' ride into the country.

II. TWO DAYS: 1. First day as in trip 1. 2. Second day: Take early morning express to Tokyo. See Shiba Park with Tokugawa mausolea; thence to Kojimachi hill and Nijubashi to see Imperial Palace grounds; thence to Shokonsha shrine of departed heroes, with museum of war trophies, on Kudan Hill; thence to Imperial University; thence to Ueno Park, and museum, cherry blossoms in season; thence to Asakusa Park, with weird temples, side

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shows, and general view of Japanese civilization; thence ride down Ginza Street, main thoroughfare of the Capital; visit shops; thence Shimbashi station for Yokohama.

III. THREE DAYS: 1. First two days as in trip II. 2. Third day: Take train from Yokohama to Kamakura, old capital; see famous statue of Buddha, called "Daibutsu"; the Hachiman temple, the goddess of mercy, the god of hell, delightful view of sea, Enoshima Island and cave; return to Yokohama.

IV. SEVEN DAYS: 1. First three days as in trip III. 1. Fourth day: train to Nikko; evening walk about village. 2. Fifth day: take guide and see marvellous temple architecture of old Japan; glorious walk to waterfall. 3. Sixth day: take packhorse to Lake Chuzenji; maples in autumn or early spring (Japanese maples when leafing and fading, are red); see Kegon Falls, the Mecca of Japanese suicides; return to Nikko in the evening. 4. Seventh day: return to Yokohama.

V. TEN DAYS: 1. First seven days as in trip IV. 2. Eighth day: Yokohama to Kodzu, thence by tram and 'rickisha to Miyanoshita near foot of Fujiyama. 3. Ninth day: walk to hot springs, and among giant hills; enjoy delightful hotel and hot natural sulphur baths. 4. Tenth day: return to Yokohama.

VI. TWO WEEKS: 1. First ten days, as in trip V. 2. Except that you will not return to Yokohama on tenth day, but instead, take packhorse to Lake Hakone, with grand view of Fujiyama over the pass. 3. Twelfth day: rest by the lake at comfortable hotel, a walk in afternoon to hot springs (Ojigoku). 4. Thirteenth day: continue journey to Atami; enjoy baths. 5. Fourteenth day: return to Kodzu by jinsha (hand railway).

VII. THREE WEEKS: 1. First two weeks as above. 2. Fifteenth day: Kodzu by train to Kyoto, fine views of Fuji by the way. 3. Sixteenth day: see Imperial Palace; some of the great temples; and fine shops. 4. Seventeenth day: see schools and university; geisha dancing; theatres. 5. Eighteenth day: train to Nara, old capital; see deer park; giant statue of Buddha; shops. 6. Nineteenth day return to Kyoto. 7. Twentieth to twenty-fourth day: Run the Katsuragawa rapids.

The above suggestions are intended for those traveling without a guide; although even with a guide, if time is at a premium, it will be advisable to insist on not missing the best. For those making a longer stay in Japan, the following ought not to be omitted.

FROM TOKYO: 1. To Matsushima, a sea of fairy-like islands in the North, taking about four days. 2. To Karuizawa at the foot of Asama, the greatest volcano in Japan; three days if ascent of volcano is made; to include the lava-bed trip, one day more; one of the finest trips imaginable. 3. To Kofu, and down the Fujikawa rapids; about four days.

FROM KYOTO: 1. To Lake Biwa, and Ama-no-hashidate. 2. By way of Kobe down the Inland Sea, to Miyajima. 3. A train and jinrikisha trip through the island of Kyushiu, the most conservative and ancient center of Japanese civilization, is well worth the ten days or two weeks that might be given to it. Boat or train, Kobe to Nagasaki; there, see Osuwa temple, ride over to Mogi, one hour, delightful scenery; next day, boat or train to Kumamoto; thence to Kagoshima; return to Kumamoto; see Mount Aso volcano; at Kumamoto old Japanese shops and gardens; ride the rapids of the Kumagawa; take trip down the Yabakei valley, a region of incomparable interest in civilization and scenery.

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THE TAKETORI MONOGATARI

By ARIEL

VI

THE HEAVENLY ROBE

IN some degree consolation came to the Palace and the Hut; and some three years had passed, when the Lady Kaguya, as the springtime came, began to give much time to gazing at the moon, and brooding sadness seemed to possess her. Much advice was bestowed upon her that she might not thus ceaselessly contemplate the shining orb of night, which was believed to create melancholy; but she still kept up her lonely night-watches, till tears of sorrow stained her cheeks. Then one day in the middle of the seventh month as the full orbed moon arose, the lady was gazing as usual, when the maidens that bore her company, sought the old man and said: "The Lady Kaguya has now for long been contemplating the moon, her spirit deepening in melancholy with the waxing thereof; and as her woe seems now unutterable, we beseech thee to speak to her that she thus sorely may not weep and wail."

And the patriarch went to her and said: "Daughter, what can be on your mind that you so constantly gaze on the pallid face of yonder moon? Is there anything you lack to make up the measure of life's happiness?"

But she only made answer and said: "I thus gaze upon the moon and am sad, because my heart is broken for sorrow of the wretchedness of this world."

And the visits of the old man to her chamber but increased the degree of her sorrow, till he was so struck by her distress that he cried out and said: "Oh my darling child, my little idol, why do you thus brood? What grief is it that oppresses you?"

"I grieve for nought but for the wretchedness of the world," was all that she deigned to reply.

"Take your eyes from yonder moon, my daughter," implored the old man. "That it is that thus deepens your gloom."

"Ah, how can I cease to gaze upon that orb?" said the lady, and still she never took eyes from it all the night through; and all the while her face was wet with tears. Nevertheless when the nights were moonless her woe departed from her. And so, as her grief and sorrow increased with each reappearance of the moon, her women whispered among themselves and could not make out the meaning of the mystery. Thus it went on till the eighth month, when the Lady was weeping as usual over the full moon and made no pretence of hiding her grief. Repeatedly her foster-parents implored her to tell them the cause of her sorrow; and at last the Lady yielded to their petition and said, weeping sorely the while: "Many times have I desired to tell you my secret, but I was sure the truth would but increase your grief, and I have refrained until now; but now my hour has come wherein I can no longer abide with you. I am no maid of this mortal world; for the Capital of Moonland is my home. Long ago it was decreed that I should suffer banishment to this earth and bide a while, but now the time is at hand when I must go whence I came. When yonder orb is at the full, a company of the moonfolk will come down and bear me away. Knowing this was my destiny, how could I forbear sorrow, and thus have I wept since the spring followed the winter."

As the Lady spoke the tears flowed

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down her cheeks. But the old man would not listen and said: "What words are those you speak, daughter! It is true, I found you, a wee mite, in the hollow of the bamboo tree; no bigger than a rapeseed were you, indeed; and we have cherished you till you have come to full maidenhood. Now I cannot endure that any shall take you away from us. No! By heaven, no! I shall not let you go!"

And so great a clamour did the old man make, that it was piteous to behold his misery; and so the Lady answered and said: "My real father and mother are still numbered among the dwellers of the moonland capital. It was but for a brief space that I came down to the earth, the years that have gone by since you found me. Indeed, so long have I been away that my own parents I have really forgotten, and have long looked upon you as if I were your own child; nor would I do otherwise than remain with you but for the hand of fate which I may not escape." And the Lady fell to weeping, the old couple likewise stricken sore, neither could the women that had tended her and watched her grow up a thing of perfect beauty, refrain their tears.

Word of these strange happenings somehow came to the ears of the Emperor, and His Majesty sent a messenger to the bamboo-hewer's dwelling, and the old man came out to receive him with due ceremony. Weeping bitterly, and with hair turned white, and limbs bent, and eyes blear, though his years were but fifty, he seemed as if his woe had suddenly turned him into an old man. The Imperial messenger inquired if the news of his distress, that had come to the ears of the Emperor, were true; and the old man, still weeping, replied that at the full moon a company from the Moonland Capital was to come and bear away his daughter. "Deeply grateful am I to His Majesty," the old man went on, "for his gracious interest in my sorrow, and I humbly beg to say that if at the time of the full moon a guard of soldiers could be vouchsafed me, these moonfolk, if they make the raid, might be all captured."

When the messengers returned and reported the circumstances to the Emperor, he said: "I have had but a passing glimpse of the fair damsel, yet shall I never lose memory of her exceeding loveliness. How hard then must it be for those who see her morning, noon and night, to lose her!" So orders were duly given for a guard to be ready by the time of full moon, and General Taka-no-Okuni was commanded to march with a thousand men each from the Left and Right regiments of the Imperial Guards to protect the bamboo-hewer's house against the raid of the moonfolk. Upon reaching the place one detachment was stationed about the house, another was set on the roof, all with bows and arrows ready, and so every spot was well guarded, even the women within the dwelling keeping watch and ward; while the Lady was placed within a store-house with her attendants, the door of which the old man securely bolted, and posted himself outside it saying: "Watch carefully that even Heavenfolk may not get through!" And he kept crying out to the men on the roof to keep an eye for the first sign of a swoop being made through the air. and to slay whatever creature ventured near. And the guards answered that he need have no anxiety, and that not even a bat would escape their artillery and due exposure of its head, should it venture near.

The old man was greatly consoled by these assurances, but the Lady said: "Though you thus surround and protect me, making ready to fight, yet can you in no way prevail over the folk of that far off land; for no artillery can harm them and no defences can avail a jot against them. Every door will fly open at their approach and all valour and stoutheartedness be as nothing in their presence."

Then was the old man beside himself with rage, and cried out saying: "If these moonfolk come, my very nails shall turn into talons to claw out their eyes; and their forelocks will I seize and twist off, trampling them under my feet; their hinder parts will I shatter and disgrace them before the Imperial warmen."

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But the Lady said: "Make not so much ado, lest the warmen hear you, which were unseemly. In a little while and you will see me no more, nor can I return to break the bitterness of parting and to show gratitude and love for all you have done for me; for closed to me then will be the ways of the world. Watching the waxing and waning moon month by month I prayed for yet one more year to abide in your presence, but the boon was refused me; hence my weeping and grief. Alas that I have beguiled your hearts to love me, and now must sever the tie and depart to return no more! Of such pure essence are these moonfolk that they suffer no grief or sorrow, and never know old age; yet would I gladly live with my foster-parents; for terrible it is to me to think you will grow old with no child to cherish you." As the Lady concluded she wept most bitterly, and the old man tried to comfort her, saying: "Nay, daughter, you must not offend or anger beings so lovely as you speak of."

As the night wore on, lo, at the hour of the Rat, behold a glory filled the dwelling, exceeding even the sun, and more than ten times the brightness of the moon, so that the smallest hair-pore could be seen on the skin. And from the midst of the radiancy came through the air a company of angels sailing on a whirl of cloud, descending until it hovered a few cubits above the earth. And there the angels stood ranged in due order; and when the guards saw them, great fear fell upon them, and they were as dead men. After a while they rallied and tried to bend their bows, but strength left their arms and their sinews became palsied. Some of the stronger let fly arrows that went astray; for none could fight, so feeble and bootless proved the Imperial warmen.

The angels were clothed in bright apparel, such as had not the like under heaven, and in the midst of them as they stood in serried ranks upon the cloud, was seen a canopied palanquin hung with curtains of finest woolen fabric, where sat one who seemed to be the lord. And an archangel turning toward the bamboo-hewer's abode, shouted in a loud voice: "Come forth, Miyakko Maro!" And the bamboo-hewer came out, staggering like one drunken, and fell prostrate on his face.

Then the archangel opened his mouth and said: "Thou fool! In thy life-time thou has displayed some small degree of virtue, and to reward thee was this fair maiden sent to bide a while in thy humble dwelling. During the years that thou hast watched over her, heaps of gold have been bestowed upon thee, making thee a new man. On her part it was to expiate a fault that she was lent thee; but now as the penalty is paid, we are come to bear her away from the wretched earth. All thy weeping and lamentation is void; give up the girl at once, and no delay!"

Then the old man humbly answered and said: "For more than a score of years have I cherished the maiden, and yet you speak of it as a little while. Perhaps the maiden whom you seek, dwells elsewhere. The Lady Kaguya who dwells beneath this roof is very ill, and cannot leave her chamber."

To this no answer was vouchsafed; but the car was brought immediately over the house, and a voice was heard saying: "Ho, there Kaguya! How long dost thou tarry in this mean place?" Thereupon the door of the storehouse flew open and the *shoji* slid back untouched by human hand, and the Lady was seen in the light of the doorway, surrounded by her women, who now knowing that her departure could not be postponed, lifted up their hands and wept. But the Lady passed out; and drawing nigh to where the old man lay prostrate on the ground, stunned with grief, she said: "As fate bids me go, my father, will you not follow me with your eyes, as I am borne far way?"

But the old man only said: "How in my misery should I follow you with my eyes? Let it be done unto me as ordained. Let me be left desolate, and let these angels that have come down from the sky for you, bear you away with them." And the old man would

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not be comforted. Seeing that her foster-father was too overcome with grief to listen or to say farewell, the Lady took a scroll and wrote thereon the following words, that he might read them in his moments of yearning, after she was gone: "Had I been born in this world never would I have left you till the time came for my father to suffer no sorrow on account of his child, but now I must pass beyond mortal boundary, though I will otherwise. My silken mantle I leave as a memorial of me; and during moonlight nights let my father gaze upon it. Now mine eyes must take their last look, and then must I soar to yonder firmament, whence I fain would return meteor-like to earth again!" Now with them the angels had brought a casket containing a beautiful robe of feathers, and a joint of bamboo filled with the Elixir of Life; and one of them said to the Lady Kaguya: "Taste I pray you of this elixir, for soiled must be your spirit after sojourning in this gross and filthy world." Then the Lady tasted of the elixir, and would have wrapped up a portion of it in the mantle she was leaving behind, but the angel would not suffer it, and was making ready to throw the celestial robe over her shoulders, when she said: "Have patience with me, yet a while. Once yonder robe is put on, my heart is changed, and I have somewhat to say ere yet I depart." And again she began to write, but the angel said: "It is most late: Lady you delay overmuch!" But she rebuked the interference and went on with the writing, and the words were these:

"Your Majesty deigned to send a guard to protect your servant, but it was not to be; and now she is about to suffer the sorrow of separating from friends, and departing with those who have come to bear her away. She was not permitted to serve your Majesty, and in spite of her will, she was not allowed to yield obedience to the Imperial command, so she is grieved at heart to think that perhaps your Majesty may have thought she did not respect the Imperial will, and therefore appeared lacking in good manners. She, therefore, begs humbly to lay this writing at the Imperial feet, and then she must don the celestial robe of feathers and mournfully bid her lord farewell."

After she had finished the scroll the captain of the host was summoned, and to him it was delivered together with the bamboo joint containing the Elixir of Life; and as he took it, the feather robe was thrown over the Lady Kaguya in a trice, and all memory of her foster-father's woe vanished; for those who put on the celestial robe know sorrow no more. The Lady then immediately entered the palanquin, surrounded by a company of angels, and soared away heavenwards; while the bamboo-hewer, his wife and the women who had served the Lady, stunned with grief and shedding tears of blood, stood there helpless. And when the scroll left for the old man was read to him, he said: "What have I to live for now? Naught but a bitter old age is mine. Of what profit is life? Whom have I to love?" So he would not taste the Elixir, lying prostrate and refusing to rise.

The captain of the Imperial host now returned to the capital and reported how vain had been the attempt to prevent the departure of the Lady Kaguya, and all that occurred; and he gave the scroll together with the bamboo joint containing the Elixir, to the Emperor. His Majesty unrolled the scroll, and read it, and was deeply moved, nor would the Imperial lips touch food, and he abstained, too, from all diversion. After some time a Grand Council was held, and inquiry was made as to which was the highest mountain of the land, the one that towered nearest to heaven. And one said: "In the land of Suruga stands a mountain—not so far from here, which lifts its head high heavenwards, and highest it is of all the mountains of the land." Whereupon His Majesty composed a poem, as follows:

Au koto mo,
Namida ni ukabu
Waga mi ni wa;
Shinanu kusuri wa
Nanika wa semu?

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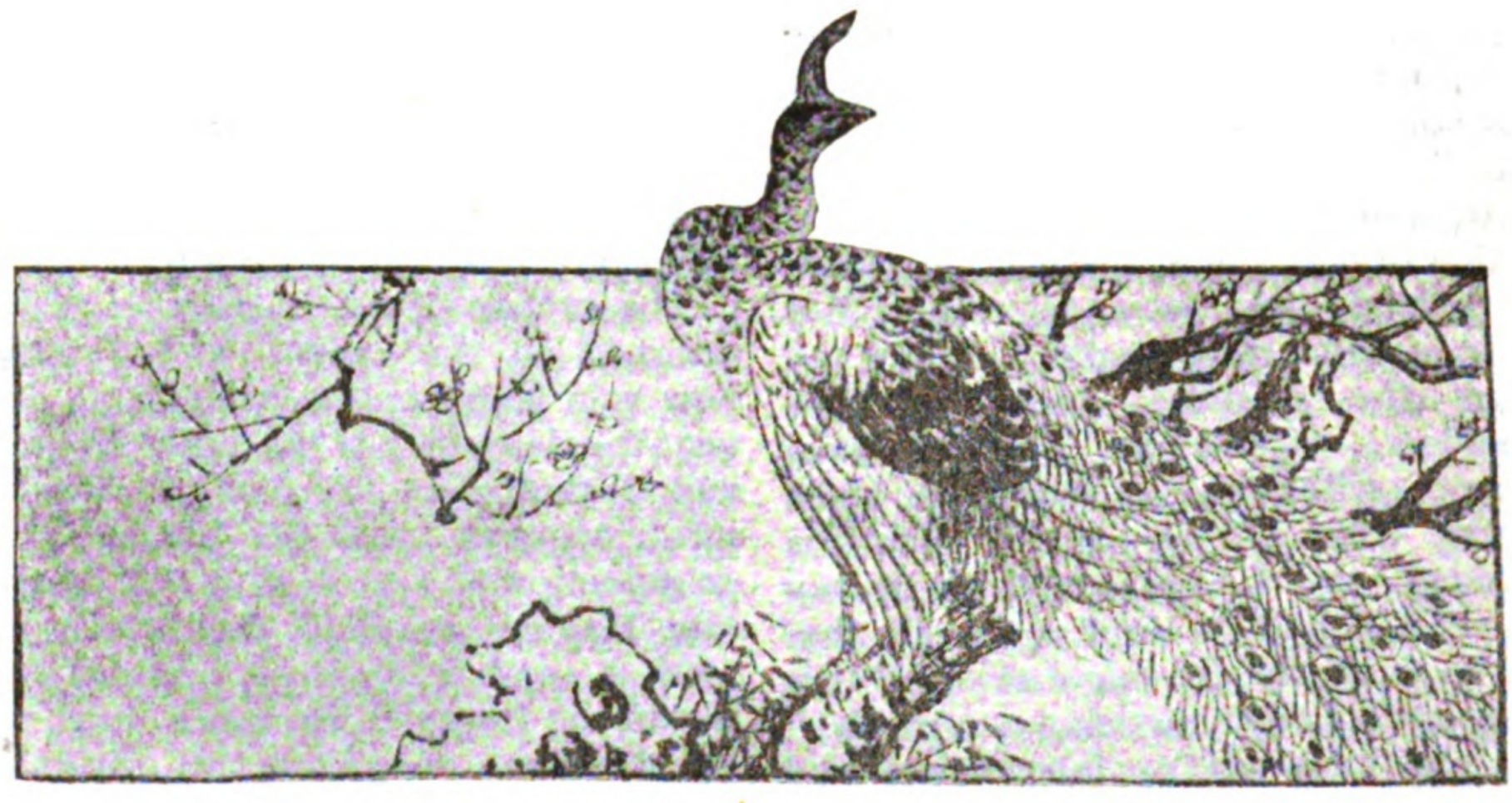
Oh, I shall see her never more,
And tears of grief be always mine!
For me the joys of life are o'er
And I for Life's Elixir pine.

And the scroll and the elixir were given to one of the ladies of the Court to hand to Tsuki-no-Iwakasa, with the injunction to bear them to the summit of the highest mountain in Suruga, and there, standing on the topmost peak thereof, to consume the scroll and the Elixir with fire. In obedience to the Imperial command Tsuki-no-Iwakasa took with him a company of warriors and ascended the mountain and did as he was bidden. And it was from that time that the name of Fuji was given to that mountain; and men aver that the smoke of the burning still curls upward from its high peak, to mingle with the clouds of Heaven.

[THE END]



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HOKKAIDO

THE Colonial Exhibition now going on in Tokyo calls attention to the importance of one of Japan's largest and most enterprising colonies, Hokkaido, that large island forming the more northerly portion of the Empire, covering an area of some 15,000 square miles, as large as Shikoku, Kyushu and Formosa put together. Off its coast ocean currents of varying temperatures meet, forming extensive and fertile fishing grounds, and abundant sea-weed harvests; while its vast acreage of virgin soil, well adapted to agriculture and pasturage, should render it an attractive field for immigration. Dense forests of fine timber it has too, never yet touched by the woodman's axe. The island is also rich in minerals, the coal deposits being practically unlimited. The climate is cold but bracing and healthy, and in summer vegetation is rapid and prolific.

On account of its northerly and isolated position Hokkaido for centuries was neglected by the Japanese. It was regarded for the most part as a region to which the native aborigines had been banished, and no fit habitation for civilized men, much as Russia used to look upon Siberia and Canada on the northwest territories. The first Japanese settlers began to appear in Hokkaido in the early part of the 16th century. By that time some of the Yamato had begun to intermarry with the native Ainu, and these people along the frontier had no scruples as to intermingling and settlement. But before these early settlers could find safe occupation of the land the aborigines, who had stubbornly resisted the advance of their conquerors, had first to be subdued, a triumph ascribed to the operations of the Lord of Matsumai, who carried out a successful expedition against the Ainu in the years 1532-1534. From that time the Japanese occupation of the island became effective, and during the Tokugawa régime various measures were taken to bring the colony to a better state of prosperity. All these attempts proved but indifferent, however, until the Meiji era, when, with other important reforms, the promotion of colonization was emphasized.

In the year 1869 a Mission of Colonization was formed, and laws promulgated in 1871 for the sale of land to intending settlers in Hokkaido. Offers of assistance were made by the Government to induce agriculturists, artizans and others to settle in the northern colony, about 10,000,000 *yen* being expended in this direction. Some of the amount went to the construction of roads and government offices as well as other measures for the protection of the immigrants. Schools were built, factories established and stockfarms laid out, and every effort made to promote modern industries of all kinds. The whole scheme was planned on an extensive scale, and no expense was spared to encourage settlement and enterprise. The work had made such headway that in ten years the colonial government was supplanted by regular government, the three prefectures of Hakodate, Sapporo and Nemouro being established, and the management of the immigration business being transferred to the central government. Subsequently a Bureau for the superintendence of Hokkaido affairs was established in the Department of Agriculture and Commerce, the result being that immigration did not receive such favourable attention as previously and the work of colonization suffered for a time. In 1886, however, a new system of government was established for Hokkaido, and the unification of the Colonial administration of the island was successfully brought about. Since the whole matter has been placed in the hands of the Hokkaido government the development of the colony has shown encouraging improvement. Important reforms in regard to

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the sale and occupation of land have done much to promote investment in agriculture and other enterprises in Hokkaido. Later, immigration was further encouraged by free grants of land in certain districts, and some 21,000,000 *yen* was expended on opening up land for colonization, caring for immigrants, experimental farms, public works and facilitating marine production. With the progress of the Russo-Japanese war, unfortunately, the necessary funds had to be withdrawn from Hokkaido and the work of developing the island suffered a great setback. But since the commercial and industrial expansion following the close of the war, development of Hokkaido has received greater attention than ever, and progress is now everywhere assured.

Since undertaking the colonization and development of the island about 40 years ago, the Imperial Government has expended on Hokkaido about 130,000,000 *yen*; and as about 100,000,000 *yen* were received in revenue, the net outlay has not been more than 30,000,000 *yen*. Considering, therefore, the smallness of the outlay, the results have been remarkably encouraging. The population of the island is now about 1,450,000; and the yearly value of products about 70,000,000 *yen*. The total annual volume of trade done in Hokkaido represents some 150,000,000 *yen*, and the government revenue is about 6,000,000 *yen* annually. This is all very encouraging as far as it goes, but when one remembers the enormous size of the island, and the immense resources awaiting capital and development, the results are far from what they might be.

What Hokkaido needs most of all is people. When it is remembered that immigration to Hokkaido did not seriously set in till about 40 years ago, the number of inhabitants is encouraging, but they are a mere mite compared with the vast area awaiting occupation. In spite of the fact that settlers are assisted by grants of land and agricultural implements and seed, immigration is slow and desultory. Special immigrant offices have been opened at various centers throughout the Empire, and the lots of land available for grants or sale in Hokkaido are well advertized. Special immigration officers are appointed to facilitate the removal of settlers to the desired locations. All settlers are given scientific advice free with regard to the nature of the soil on which they settle, Hokkaido being very different in formation from the main island. Geologically it is vastly older than Japan proper, and flora and fauna are quite diverse from the main island. The railway and steamboat fares for settlers in the north are greatly reduced, or in some cases made free, and various other priviliges are offered for the encouragement of colonization. About 567,000 settlers have responded to the inducements of the government, most of the other settlers having gone in on their own initiative. Some 28,000 families go annually to Hokkaido and return, for fishing purposes, and it is said that there are as many as 450,000 transient settlers of this kind every year connected with one occupation or another. The policy of the authorities with regard to religion in Hokkaido is quite different from that adopted in Japan proper; for in the north, temples and shrines are provided for the purpose of cherishing home memories among the settlers. It is thought that encouragement of the ancient ancestral festivals and religious customs promotes love of country and the spirit of loyalty. It also tends to promote the solidarity of the population, binding strangers together in joint occupations.

From the commencement of the immigration policy in Hokkaido the government has worked hand in hand with settlers to develop the rich and varied natural resources of the island. The annual value of products to-day is double what it was ten years ago. Of course the greatest degree of development is seen in the direction of agricultural industry. Next in importance come technical industries, and mining, fisheries and stockraising. As to farmers there are now about 130,000 householders, whose annual crop is valued at about 24,000,000 *yen*, some

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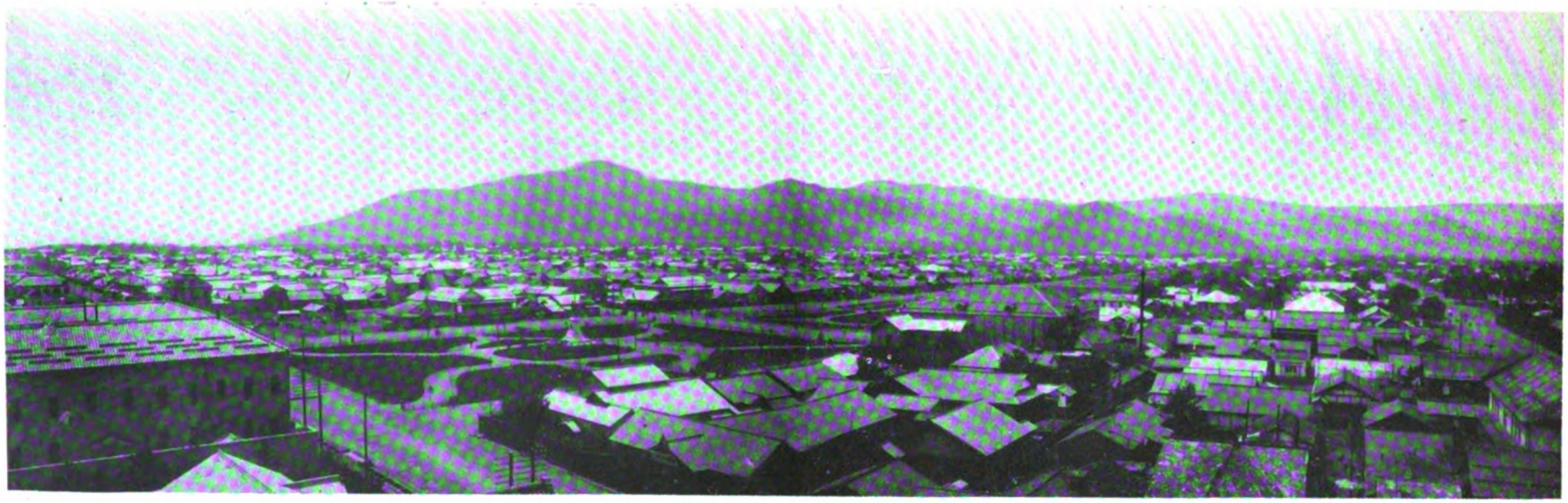

CITY OF SAPPORO, HOKKAIDO

CITY OF HAKODATE, HOKKAIDO

CITY OF OTARU, HOKKAIDO

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CURING THE CATCH

IMPERIAL STUD PASTURE

YUBARI COLLIERY

DAIRY FARM AT TSUKISAPPU

SCENES FROM HOKKAIDO *Progrès Japonais dans le Hokkaido. Japans Erfolge in Hokkaido.*

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17,000,000 *yen* worth being exported. The growth of rice, even so far north, has in late years shown an unexpected development. The climate being remarkably free from insects is very favourable to silkworm culture, and the interests of sericulture generally. The government pays great attention to encouraging a proper alternation of crops on the land and also to supplying the best kinds of seed for the farmers. The promotion of orchards and the profitable enterprise of fruitgrowing is much encouraged as well. Indeed fruit from Hokkaido is now among the best in the Empire and goes far toward supplying the larger portion of the national demand. The pasturage industry is growing at a rapid rate, and stockfarms now cover an extensive acreage. Oats, which is an important food for horses, come mostly from Hokkaido. The horses and cattle of the island are a fine breed, and remarkably free from the usual diseases. In an examination in 1909 out of 22,657 cattle examined, only 90 showed disease. The government stockfarm is always importing new breeds and striving to improve the old ones. The finest poultry also comes from Hokkaido. Horses for the Imperial Household Department and for the Army are bred in Hokkaido.

As Hokkaido is one of the three greatest fishery countries of the world, aquatic products are among its most important resources. With modern improvements in the art of fishing the catch has of course increased enormously. The annual catch is valued at about 12,000,000 *yen*. The largest is herring, equal to nearly half of the total value. Salmon and cod come next, with sardine, flounder, sole, tunny, shark and whale. There are also extensive crab-canning industries, even up among the Kurile islands, the export going chiefly to the United States. There are also extensive exports of scallop and laminaria as well as dried cuttle fish to China. Laboratories for the study of sea products have been established by the authorities, and the fisheries are best carried on according to the latest knowledge on the subject.

The government is also doing all within its power to promote the commerce and trade of the island. Chambers of commerce have been established at Sapporo, Otaru and Hakodate; and the Colonial Bank of Hokkaido facilitates the monetary circulation, chiefly by loans on property and agricultural products. There are fifteen other banks in Hokkaido, with 35 branch offices. The island now has 312 industrial enterprises with a paid up capital of 48,750,000 *yen*. One of the largest of these is the Fuji Paper Mill; and the Oji Paper Company is another. Sakê and beer brewing companies are also prosperous. Manufactures of hemp, cement, flour, alcohol are also being pushed to successful operation. Enterprises in the direction of starch manufacture, canned provisions, steel and iron are fast coming to the front in Hokkaido. As there is a cheap and plentiful supply of good coal manufactures have a bright future in the island. The annual output from the coal mines of Hokkaido is valued at about 10,000,000 *yen*, representing some 1,600,000 tons a year. Sulphur, gold and copper also have a considerable output, but in these there is abundant room for further development. Mineral investigation and prospecting are going on all the time, the government itself bearing a good part of the necessary expense.

The population of Hokkaido is well provided with public schools, 1,700,000 *yen* annually being spent upon education. There is hardly a village in the colony not provided with an elementary school with properly certificated teachers; and out of 216,000 children of school age, 211,100 or 99.7 per cent, are regularly on the roll of attendance. With this wide diffusion of elementary education secondary education is also making remarkable progress. There are four middle schools, four girls higher schools a normal school, marine products school, agricultural school, nautical school, and two commercial schools. The Sapporo Agricultural College is one of the oldest and most important educational institutions in the Empire, being a part of the Tohoku Imperial University. On the whole it will be seen that Hokkaido is making fair progress in colonization and development, the greatest drawback being the dislike of Japanese immigrants to the northern climate and to undeveloped regions generally.

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A SCHOOL WHERE LEADERS ARE MADE

TŌHOKU IMPERIAL UNIVERSITY: COLLEGE OF AGRICULTURE

By GAIL CLELAND

"BOYS, be ambitious." Such is the English motto which hangs upon the walls of the Y.M.C.A. building in Sapporo, the capital city of the great, northern island of Hokkaido. This building is one much frequented by the College students of Sapporo, and the motto is kept there not because it has been imposed, but because the students love it.

Strange indeed, one would think, to find a precept so appropriate to the character of the Japanese youth, couched in a foreign tongue, and so preserved in a place of honor by the young manhood of the nation. Whence came it? Why its prominence? And why is it in English? All these are questions which at once arise in the mind of the casual observer.

No one of these questions can be answered in a word, for the motto, like so many other visible good things, is only a present day evidence of a process growing up through the past: we behold the traceries of the present like lines on a cross section of wood, and it is only the careful investigation which reveals the fibres and strata beneath. And so this bit of sentiment, simple as it appears, has back of it a history as fascinating and as thrilling as any story ever written.

It is the history of a statesman governor, a maker of nations, a seer of the future, and a great man who has not yet been forgotten by his people whom he served; it is the history also of another great man, a foreigner who, when asked for aid, gave something from his life which was noble and true, an investment in other human life, which should not end forever; it is the history of an institution whose message is truth, whose purpose the uplifting of a race, and whose record lies written in the lives of its children.

After the War of Restoration when the country settled down once more to peaceful progress, the attention of the Government was turned toward the great, unknown country of Yezo, a part of the empire as yet untouched, and reputed to be barren and cold and unfit for settlement. In the summer of 1870, General Kiyotaka Kuroda was appointed Vice-Governor of the Island, at this time named Hokkaido. He was the moving spirit of the north land and gave himself earnestly to its development. Instead of a barren waste region, he found that the country was fertile, and vastly rich in natural resources.

Realizing that the evolution of a nation is primarily not the work of the legislator but of the trained teacher, he at once adviced His Imperial Majesty regarding the wisdom of properly fitting some young men for the work of enlightened leadership in this unopened treasure-land.

In the development of frontier lands just at this time, America was holding the attention of the civilized world by its accomplishments in the western United States, and thither General Kuroda looked for light. Some promising young men were sent abroad to study, and in the fall of 1870, General Kuroda himself proceeded to America to learn the secret of the wonderful progress in that land.

He found that in American society, womanhood held a place of influence and uplift; he found that in the work of colonization, manhood was better than money, and the school-house always followed the explorer and the settler;

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DR. S. SATO, PRESIDENT, THE SAPPORO AGRICULTURAL COLLEGE. *Directeur de l'école d'agriculture à Sapporo. Der Vortsand der Ackerbauschule in Sapporo.*

THE SAPPORO AGRICULTURAL COLLEGE, THE TOHOKU IMPERIAL UNIVERSITY
L'école d' agriculture à Sapporo. Der Ackerbauschule in Sapporo

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THE DAIRYING DEPARTMENT

MAKING HAY IN WESTERN STYLE

A MODEL FARM

PART OF THE BOTANICAL GARDEN

SCENES CONNECTED WITH THE COLLEGE OF AGRICULTURE OF THE TOHOKU IMPERIAL UNIVERSITY. *Scènes de l'école d' Agriculture.*

he discovered the secret of America's progress—in one word, it was LEADERSHIP. He came back to Japan the next year and gave to his country the result of his observations. He suggested that some young girls might be sent abroad for training, to return one day and become mothers in the infant colony; he founded a school in Tokyo for the training of young settlers; and he secured from America one of the best industrial leaders to be had, General Horace Capron, the Commissioner of Agriculture at Washington.

General Capron introduced into Hokkaido many American crops, animals and machines, and he crowned his work by the recommendation that an Agricultural College might be established in Sapporo. This idea, so exactly in accord with General Kuroda's own plan, determined the course of action. The little school begun in Tokyo was transferred to Sapporo; and the Japanese Minister in Washington was asked to secure the service of another leader, an educator this time, who should be competent to equip and manage an agricultural institution of high grade.

Such a man was forthcoming. He was already employed, however, as such men always are, and it became necessary to get him away from the State Agricultural College at Amherst, Massachusetts, where he was serving as President. That College consented to loan its President for one year, and so William Smith Clark, for he was the man, came to Japan. With his two assistants, he went immediately about the work, revising the curriculum, and raising it to the standard of a good American College.

On the fourteenth day of August, 1876, the School was ready for work and opened auspiciously under the name, "Sapporo Agricultural College." Three Americans were among the faculty and three able Japanese. Honorable Hirotake Dsusho was installed as Director, and Dr. Clark as President. Soon afterward another American, Professor W. P. Brooks, was called to serve as Professor of Agriculture and Superintendent of the College Farm. Only twenty-four students were enrolled in that first class, but they came from all the main islands of the empire, and with these embryo leaders, Dr. Clark began his earnest work.

For one year, he labored with his best life, toiling not merely in the class room, but throughout every one of his waking hours. He organized a Bible-class for the development of character among his students, and several of them became Christians under his influence. He inspired them by word and by deed in every possible way, training them at the same time to be practical men of affairs. He started them far on the path to leadership, and then he left them, giving them as his parting gift that stirring precept mentioned above. "Boys, be ambitious!" he said,—Serve your country well; live up to the light that you have, and if you see your people in need, step forward to help them. The future of your nation is in your hands: I have done what I could to help you; the issue now remains with you—"Boys, be ambitious!" And then he went away.

But the story did not end there; forces had been started which were mighty, and a movement begun which could not stop. A great life had touched the lives of those young students, and henceforth, whether they would or no, they must be leaders.

The College activities were continued, and with each succeeding year became more effective and more nearly perfect. For a number of years, the American management was retained; and the city of Sapporo itself was built up on American lines. Man after man was brought over from the educational world of America to supplement the College faculty, and the graduates became famous for their western training. No longer was English a foreign tongue, but a language common to the leaders of Japan as well as to those two great nations across the waters.

Then it was that that English motto of Professor Clark shone out high over the heads of those students to whom he spoke it, yes, and influencing too those students who were to come after. That

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first pioneer class graduated in 1880, not twenty-four strong as in the beginning, but with a membership of thirteen all determined to succeed, all destined to be leaders, and all fired with that ambition of Professor Clark—ambition not for selfish fame, but for high attainment and for the best service to their country.

One of these graduates, Shosuke Sato, at once proceeded to America where he won his Ph. D. from Johns Hopkins University. Returning to Japan in 1886, Dr. Sato was at once appointed to a Professorship in the College, and four months later, the Directorship of the College being vacant, he was appointed to serve as Acting Director: and thus did that first class of graduates begin to justify itself.

Other graduates were commissioned by the Government to pursue their studies in America, among them Kingo Miyabe, Isami Hinoi, and Inazo Nitobe of the second pioneer class, and Sho Watase of the class of 1884, all designed to become Professors of the College. Hiroi and Nitobe afterward pursued their studies in Europe and distinguished themselves there.

Back at the College in Sapporo, things of great moment were transpiring. To the departments of Agriculture and Civil Engineering in the College proper, a course in Practical Agriculture was added, to train the young farmers of Hokkaido in methods of advanced farming. The Preparatory Department was raised in standard; a section of 225 acres of excellent land was acquired for College use; and a Department of Engineering was adjoined. A little later a Military Department was started; and a tract of 3273 acres of land was granted from the Government forest in Yubari.

Adversity came in the form of decreased appropriation by the new Imperial Parliament which had not yet learned the value of this Practical Training School. Then it was that the College showed its worth, for the graduates themselves came splendidly to the rescue. Acquiring a valuable piece of farm land, they managed it for several years, giving its whole revenue to the College, and finally in 1895, turning over to the College the land itself.

And so the College has grown. Dr. Sato, relieved for a time from the Acting Directorship, was reinstated in 1894 with full powers as Director, which position he has held creditably ever since. Eight College Farms are scattered throughout Hokkaido, covering an area of 14,702 acres. The beautiful Botanical Garden, containing 26 acres, has been planted in the heart of Sapporo and forms one of the finest parks in the city. The College has three magnificent forests, covering a total of 128,736 acres. A Marine Laboratory and a fine fishing harbor is managed by the Fishery Department; and a most valuable Museum of Natural History has been acquired. The College grounds themselves with their stately old elm trees and wide stretches of green grass are wonderfully beautiful; and sixteen College buildings adorn the campus. The number of students has increased to 900, and they come from all parts of the empire; in a single class of forty, there was found to be thirty-two different sections represented by the students. The faculty now includes seventy-three Professors and Instructors, many of whom have been trained in America or Germany. Foreign Instructors are employed constantly in the departments of English and German, and occasionally a foreign scientist is engaged. Moreover, the Institution is constantly sending its educators abroad for special training, there being at present five members of the faculty studying in Germany.

In 1907, the Sapporo College of Agriculture, uniting with the School of Science at Sendai, was raised to the rank of University, under the name "Tohoku Imperial University." The Presidency was placed in the able hands of Honorable Wasataro Sawayanagi, former Vice-Minister of Education, and the Directorship reposed under the capable administration of Dr. Sato. The Courses of University instruction at

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Sapporo have been enlarged to include Agriculture proper, Agricultural Chemistry, Forestry and Zootechny. In addition to these University Courses, there is the large Preparatory Department with 313 students enrolled, the School of Practical Agriculture—78 enrolled, the School of Practical Forestry—71 enrolled, the School of Civil Engineering—103 enrolled, and the School of Fishery with an enrollment of 139.

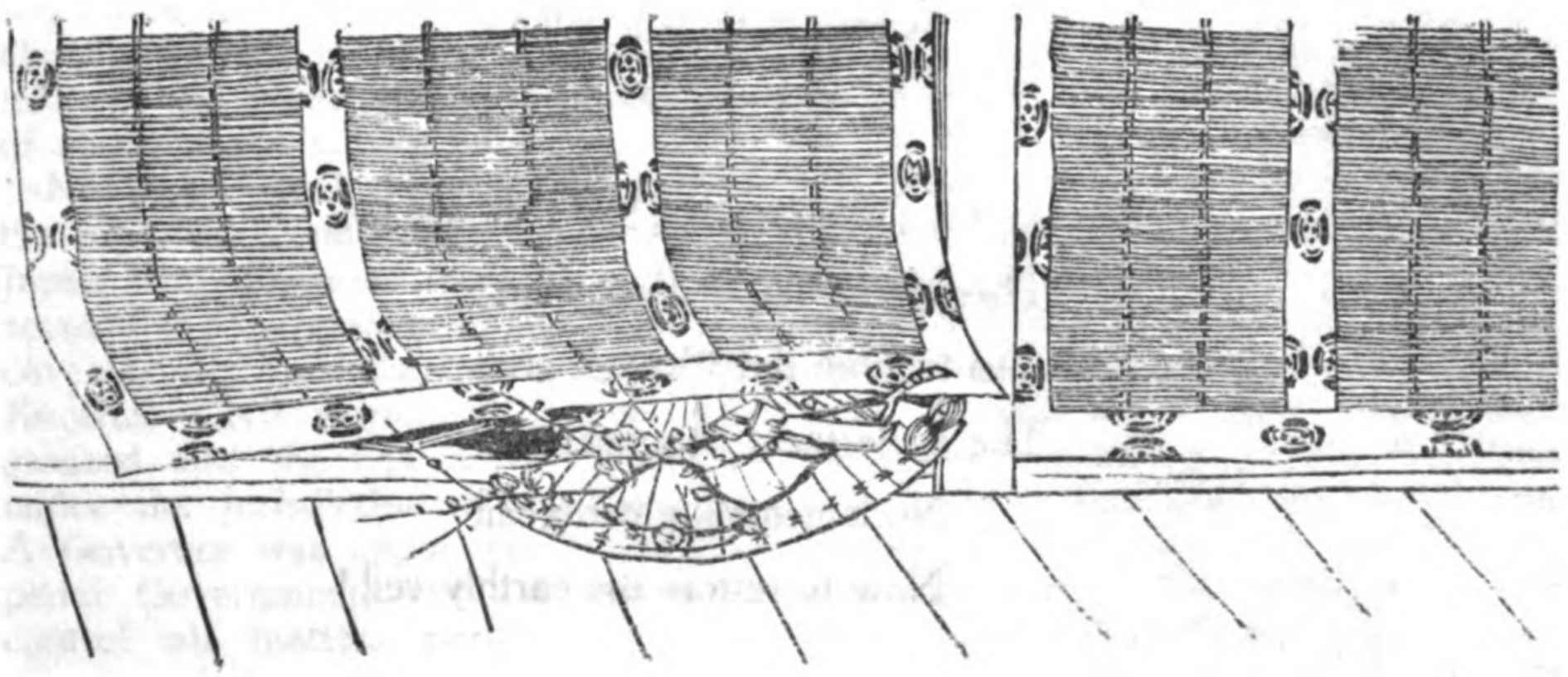
And the work of making leaders goes steadily on. The College of Agriculture has been criticized by the unthinking because it does not turn out farmers, but the criticism is a commendation rather than otherwise. So long as the masses of society are untrained, those specially equipped few must go forth as Generals and Commanders rather than as Private soldiers, for the country needs them. The College of Agriculture does turn out men ready to become farmers of the highest order, but it is the need of the times which determines what place they shall occupy. At present, the country is calling for leaders, and those graduates are responding to the need.

How truly they have answered the calls to leadership may be seen by a glance at their records. Of the 415 graduates whose records are known, there have been:

College Presidents	3
College Professors and Principals or Teachers in Higher Technical Schools	23
Governor of Province	1
Member of Parliament	1
Government Experts	97
Other Government Officials	45
Editors of books or Newspapers	4
Business Men and Farm Superintendents.	108
Military Service	3
Studying and Travelling Abroad	6

They are to be found not alone in the vast land of Hokkaido for which the College was originally founded, but in Manchuria, Formosa, Korea, Japan proper, China, and throughout all parts of the civilized world.

Tōhoku Imperial University is young among the Universities of Japan, but for high grade of training and production of actual leadership, it is eclipsed by none. The aim of General Kuroda to build up the nation, and the motto of Professor Clark, "Boys, be ambitious," is still the ruling force which guides all of the students, and so governed, they are making themselves worthy to lead the Empire.



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MODERN JAPANESE ODE CHANTED AT THE FUNERAL OF MEIJI TENNO

Ya-shima no soto no umi kakete,
Miizu kagayaku amatsu hi no
Hikari wo kakusu kuro kumo ni,
Furu wa namida no ame no shita
Yo wa yami to koso narinikeri !

Chiyo yorodzuyo mo mashimase to
Inori-matsurishi waga kimi no
Kaeranu michi no o miyuki ;
Nakedo sakebedo sono kai mo
Naki kyo to koso narinikeri !

The Light that erst o'er Nippon's isles
Its heavenly radiance shed,
Now shrouded under endless miles
Of cloud, is vanished :
A rain of tears is falling,
The darkened world appalling,

We prayed that our great Lord should live
Throughout the endless years :
And thus to Him did Heaven give
The agelessness of spheres :
No lamentation can avail
Now to restore the earthly veil !

By Professor H. Motoori,
Tran. by Dr. J. Igram Bryan.

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KARAFUTO

KARAFUTO is the name given to the Japanese portion of the big island of Saghalien, now the most northerly limit of the Empire. There is an old saying among the Japanese that the cherry blossom does not bloom north of the 50th degree of latitude; and it seems to the nation not without significance that this degree was set as the limit between the boundaries of Japan and Russia in dividing the island. The total length of the island is about 630 miles with some 93 miles as the greatest width, the total area being about 29,100 square miles. Since the southern half of the island came into Japanese hands so marvellous has been the change that one would hardly think it ever had been a Russian penal settlement. Of course from time immemorial the Japanese had looked upon the island as part of their territory; but in 1875 the northern Power swooped down and demanded it *bolus bolus*, giving in exchange the useless archipelago of the Kuriles. It was, therefore, some consolation to know that as one result of the war with Russia at least part of the island should return to its former owners. The portion of Saghalien ceded to Japan measures about 293 miles in length with some 93 miles in the widest part, having an area of about 13,101 square miles.

No sooner had the southern half of the island come under the jurisdiction of Japan than measures were at once enacted for a proper administration and development of the country. The Karafuto Civil Administration was organized and the new territory placed under the jurisdiction of modern law. A Governor was appointed by the Imperial Government. with full power to control all matters pertaining to an effective administration. Legal tribunals, hospitals, schools, railways and post offices soon followed the Japanese occupation. Otomari, formerly called Karsakov, possesses a good anchorage, and many merchants began to settle there. Soon the town began to show various public improvements, including the building of good roads. Toyohara, formerly known as Vladimirovska, is on a plain about 25 miles north of Otomari. As this district has proved best adapted to colonization large numbers of Japanese immigrants have been induced to settle there, and are engaging in prosperous cultivation of the virgin soil. The removal of the Karafuto garrison to this place has added much to its importance; and it is also the seat of the Karafuto Administration office. Local courts, post offices, hospitals, prisons and all the other concomitants of modern civilization are now established there. Mauka, one of the most important places on the west coast of the island, is the headquarters of the fishing industry, and is a very busy place during the season. Its harbour has a comparatively, safe anchorage for ships, even in the winter season; and this makes it of additional importance to fishermen. Other promising towns are Kitanayoshi and Shikika.

The influx of Japanese immigrants soon made it necessary to establish public schools at the chief centers, the towns of Otomari, Toyohara and Mauka having been already accommodated in this way. The government also grants subsidies for the promotion of private elementary schools at various points named by the authorities. Thus the educational system of the island has been placed on a fairly satisfactory basis. Before the Japanese occupation diseases of various kinds were prevalent. Outbreaks of scurvy and *beriberi* were common among the fishermen. Life among the inhabitants was anything but hygienic, and conditions generally were very unsanitary. All this has been changed by the enforcement of regulations for the protection of public health. The population now numbers more than

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30,000 Japanese, and new additions are being constantly made to the number. Colonization, however, is slow; as most of the Japanese regard the climate as inhospitably cold and the season of agriculture too short. This, however, is a mistake. To suppose that Karafuto is only a region of ice and snow where the chill north winds howl mercilessly through uninhabited wastes the greater part of the year, is quite wide of the mark. Though the climate of the island is somewhat cold in winter, and to some extent changable owing to the physical features, it is on the whole salubrious and bracing. There are but five months of winter, and the summers are warm and pleasant, with rapid vegetation. The forests are rich in timber and the flora beautiful and abundant. Crops of all kinds grow well, and produce wheat, barley, oats, and other grains in abundance. Vegetables of every kind also thrive well.

Since the establishment of the Japanese administration a great advance has been made in the way of opening up the island by communications. Previously there were no highways to speak of; but now a new road has been constructed between the towns of Toyohara and Mauka across the island, making possible communication by horse in either winter or summer. Minor roads between the smaller towns and villages have been repaired or rebuilt, and ferryboat facilities have been established on all the important rivers. The light railway between Otomari and Toyohara which had been in the first instance constructed for military purposes during the war with Russia, was handed over to the Karafuto Administration Office, and since then it has been working under public management for the general transport of passengers and freight. Telephone communication has also been established between the three important towns of Toyohara, Otomari and Mauka. Various lines of steamships keep the island in constant communication with the mainland. Some of these are under the patronage of the Karafuto Administration, some under the Department of Communications and others are independent enterprises. In winter navigation is considerably retarded by ice; but Mauka harbour remains open the year round, and ice-breaking steamers keep up communication between that port and Otaru in Hokkaido.

The most important industrial enterprises of the island at present are Fisheries, Forestry, Agriculture and Mining.

The marine products are immense in quantity, with a large output of fish manure. This the most important resource of the island is carried on either through seining or netting in the ordinary way by licences for certain fishing grounds. The chief fish taken are salmon, salmon trout and herring. The government has expended a large amount of money on a fishery experimental station for teaching how to cure dried fish, and certain fishing villages have been established under government supervision along the coast. The inhabitants are not permitted to go beyond the limits of certain fishing grounds, and are obliged to use the dragnet, all other means being prohibited.

The development of the timber industry has been also extensively promoted by the government. The virgin forests of Karafuto are quite different from those of any other part of Japan, and the wealth is unlimited. Pine, birch and larch are most abundant, with an extensive growth of willow. Timber from Karafuto is now in increasing demand in Japan proper and wood alcohol is to be manufactured.

The progress made in agriculture has also been marked, considering the short time that has elapsed since the Japanese began to encourage this enterprise. About 300,000 acres are awaiting settlers. Most of the recent immigrants have taken up land in the vicinity of the larger towns already named, chiefly along the river valleys, and near Mauka on the west coast. The houses formerly occupied by Russians have been let to the newcomers along the river courses; and good ground for ranches is found among the wild moors where larch and black alder grow profusely. The government has established an agricultural experimental station for the instruction

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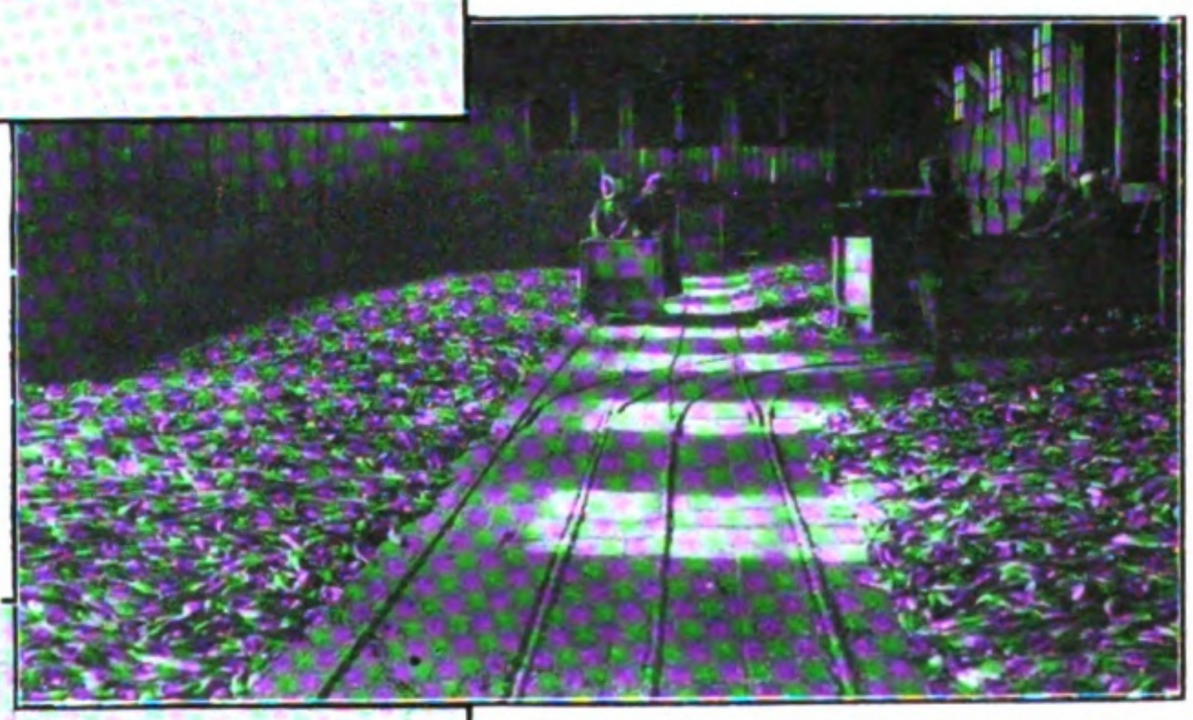
SCHOOL DRILL

GOING TO SCHOOL IN WINTER

SKI-ING



BRINGING IN THE HERRING

A HERD OF SEAL

SCENES FROM KARAFATO (JAPANESE SAGHALIEN).

Erfolge Japans in Saghalien.

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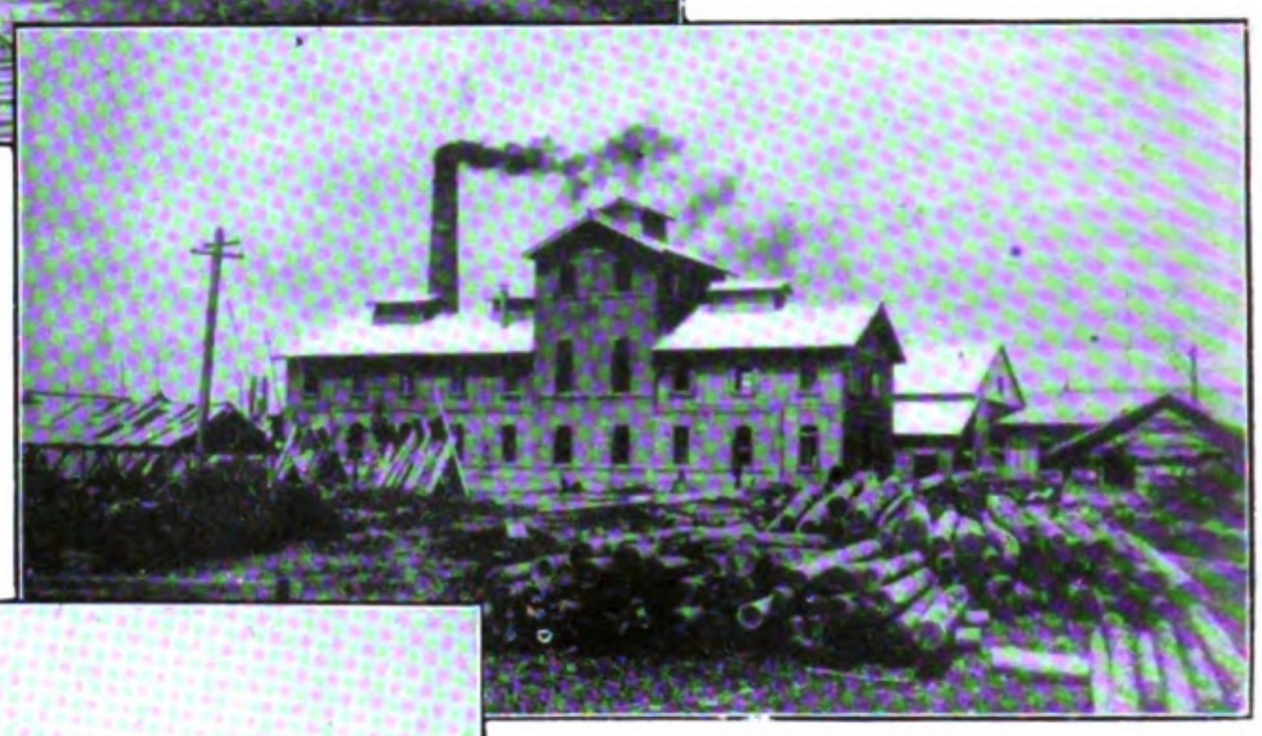
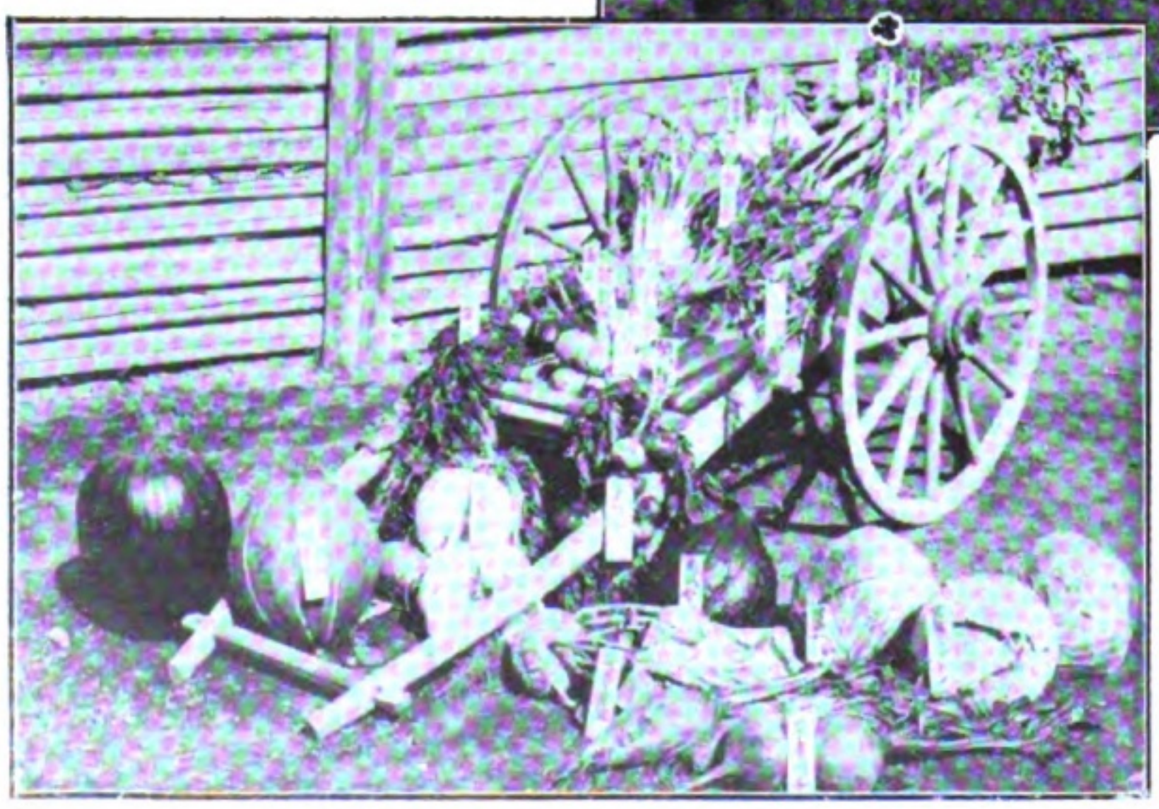
OPENING THE
PRIMEVAL FOREST



A PULP MILL

GROWTH OF RAILWAYS

BREAKING VIRGIN SOIL



SOME KARAFUTO VEGETABLES

SCENES FROM KARAFUTO (JAPANESE SAGHALIEN)
Erfolge Japans in Saghalien.

Progrès Japonais au Saghalien.

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of farmers and there is good hope of producing abundant crops of all kinds as time goes on and the conditions reach a greater degree of development.

Not least among the enterprises of Karafuto is that of mining; for the mineral wealth of the island, especially in coal, is very great. In fact the whole of the Japanese section of the island may be regarded as one vast coal bed. The coal is of a good quality, bearing comparison with the best produced in Japan proper. It is almost free from sulphur, yields as much as 60 per cent. coke and gives very little ash. The principal coal-fields at present opened up are Horonai, Seltonai, Naibuchi, Tomariolo, Fusetaki, Notoro and Shiretoko. The production in 1908 was over 1,500,000 tons; and every year sees a satisfactory increase of output. With proper facilities and more aggressive enterprise the output could be still further increased until the coal market of the East would be beneficially affected. Gold, too, has been discovered in Karafuto, but it is chiefly of the alluvial kind confined to the beds of rivers. It is believed, however, that rich mines of gold are available, were there sufficient enterprise and funds to develop them.

On the whole Japan's progress in Karafuto has justified her colonization as fully as it has been justified, though of a somewhat different type, in Formosa. Of course the conditions prevailing in the two colonies are different; but in some respects, apart from climate, conditions were similar. As Formosa had been overrun by savagery until existence was a terror, so Saghalien had been the prey of escaped convicts, who roamed freely over the island, proving a terror to all peaceful settlement. It was the most gloomy of places, in which even criminals deteriorated; while the wretched inhabitants of the island had not been able to resist the vicious contagion with which they had been brought into contact from day to day. Upon the Japanese occupation of the southern half of the island, steps were at once taken to right these wrongs. The custom of making it a penal settlement was put an end to, and the criminal classes banished to a more appropriate environment. Having changed the penal character of the place the air of gloom began to dissipate, and an atmosphere of uprightness and freedom began to prevail. The Russians had confined the activities of the convicts chiefly to agriculture. All other enterprise was for purposes of supply only. With the establishment of law, and all the concomitants of modern civilization, and the promotion of every modern enterprise for the development of the island's rich resources, a new future has dawned for Karafuto; and probably the progress so evident in the south will have a most wholesome effect on the northern half also. Russia cannot afford to allow the Japanese portion of the island to become a means of invidious comparison in the eyes of the world. Karafuto is an interesting spot to which to take a summer excursion; and with the facility for communication provided by the Japanese, increasing numbers of visitors may be expected to explore these regions of the far north. Most visitors will be tempted beyond the Japanese boundry, and will not be content till they know what Russia is doing also. The Russian portion of the island is rich in petroleum deposits, and already Germans and others are interested; so that prospectors and investors are busy subjecting the land to investigation. Strange tales are told of what explorers come across in the wilds of northern Saghalien; but that is another story, and may be dealt with in these pages at another time.

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ANCIENT ODES CHANTED AT THE FUNERAL OF MEIJI TENNO

Nazuki no
Tano inagarani
Inagarani
Hai motohoru
Tokoro zura !

❋

As the pliant ivy clings
In fond embrace about Thy tomb,
So the stricken nation flings
Itself prostrate amid the gloom,
Mourning with the vines that wave
In anguish o'er Thy tear-washed grave !

Eighth Century : Author Unknown,
Tran. by Dr. J. Ingram Bryan.

Asashinu hara
Koshi nazumu
Sora wa Yukazu
Ashi yo yukuna !

❋

Through far rank reeds and grasses,
Into the pathless Unknown,
Where the foot of man never passes,
Sought we Thee alone ;
But Thou wert not ; and wingless
We wander, forsaken and songless !

Eighth Century : Author Unknown,
Tran. by Dr. J. Ingram Bryan.

Umi ka yukeba
Koshi nazumu
Obu kawara no
Uegusa
Umi gawa Isa-yo !

❋

Deep in the waters, pathless and wide,
Not to lose Thee, we ventured beyond our reach ;
Now hopelessly cast on the billowy tide,
As weeds of the sea, are we hurled on the beach !

Tran. by Dr. J. Ingram Bryan.

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THE AINU

THE Ainu is to Japan what the North American Indian is to the United States, the remnant of the aboringines who occupied the land when the superior invaders arrived to conquer it many centuries ago. Now living an insignificant and solitary existence in a corner of Hokkaido, these relics of a fierce and savage past give some indication of what the Yamato had to face when they first made their incursions into the islands of the rising sun. There is no doubt that the Ainu occupants of the land offered the intruders a stubborn resistance. The Yamato found them no more easy to deal with than the Romans who invaded Briton about the same time, found the Picts, and Caledonians of the western islands. In both cases the resultant conflict was long and bloody. The fierce hairy warriors of Nippon the Yamato called *ainu*, dogs, (or men, as some say) so unlike did they seem to anything human that the invaders had known. The oldest known reference to this hostility between the Yamato and the Ainu is in the time of the Emperor Keiko (97 A.D.). It is known that the Ainu tribes at that time presented an opposing frontier to the invaders, as far south as the the province of Hitachi. After the Yamato had established a regular government the Ainu refused allegiance and kept up a stubborn resistance, much the same as the savages have been doing in Formosa. But by persistent efforts the Imperial Government either brought them into subjection or drove them further northward out of the way. Many of those who submitted became citizens of the Empire, married among the Yamato and were finally absorbed by the conquering race. The rebellious element migrated into the wilds of Yezo. But as the Japanese population increased and the Imperial jurisdiction advanced further north, the conflict with the Ainu was renewed. In the reign of the Emperor Saimyo, 658 A.D., the shogun Abe Hirafu, was commanded to undertake an expedition against the northern tribes. In fact the campaigns against these barbarians gave rise to the title "shogun," which means: "commander of the army against the barbarians." In 801 Sakanouye Tamuramaro was appointed a *shogun* to subdue the northern savages, and he won brilliant victories over them. By these expeditions the tribes were eventually worsted and brought into subjection to Imperial rule.

The Ainu possessed an unwritten language until the missionaries went among them and reduced it to writing. The most notable of these workers among the Ainu is the Rev. John Batchelor, who has devoted a long and selfsacrificing life to the elevation of the Ainu and their Christianization. He was the first to compile a grammar of their language, and thus bring their tongue within reach of the world. As they have no literature little can be known of their history, apart from what one can get through study of their village remains. Their origin and most of their past must forever remain buried in oblivion. That they must have had

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a more or less noble past and have had great men amongst them, seems probable, or they could not have so long and successfully resisted their ultimate conquerers. Still it is possible that they may not have had any more potential greatness than that exhibited by the fierce tribes of Formosa.

The Ainu of Yezo still preserves his swarthy hairsuite appearance and his vigorous sinewy physique. The hair among both men and women hangs down about the shoulders, and the beards of the men, patriarchal-like, sweep the breast. The Ainu are regarded as the most hairy mortals on earth. The *kimono* worn by the tribes resembles that of the Japanese in form, and is probably a modification of it, but the Ainu fold it in front from right to left, the opposite of the Japanese custom. In most cases the entire body is well covered with hair, thick enough to decide the complexion of the skin. The Ainu usually carry a knife in the belt, and use the bow and arrow as a weapon. The women wear the hair hanging down the back and have earrings. They have the face and back tattooed after marriage. With regard to exposure of the person they are extremely modest, regarding the breast as too sacred for strangers to look upon. As among most semi-civilized people, the women do a great part of the labour. The tribes live for the most part by hunting and fishing, and to some extent by agriculture. They hunt with traps, and poisoned arrows, the poison being obtained from a plant. In this they show some resemblance to the savages of the South sea islands. With the knife carried at the belt, they are remarkably skillful, and can make all kinds of utensils from an arrow to a bowl. Some of their carving indicates a measure of development in artistic taste, but is limited chiefly to geometrical line arrangement. In family relations the Ainu are faithful and affectionate as a rule. An Ainu woman regards it as a supreme honour if she is able to support her husband. Many of the Ainu are polygamists, some having even ten wives. The original wife is regarded as the real wife. She lives with the husband, the others being more in the position of servants, and usually occupying separate houses. On certain auspicious occasions, such as a big bear feast, all a man's wives come together and work in perfect harmony for the happiness of the family. When two of a man's wives meet by the way, they show affection by grasping hands warmly, and by patting each other on the shoulder. The reason for polygamy among the Ainu is not sexual or for the sake of children, but chiefly to make a home for women who otherwise would be without shelter. Some of the other reasons given for a plurality of wives are remarkable. One man had a wife at various places across a wide stretch of country, else on his numerous travels he would have no one to take him in and put him up for the night. Some women when left orphans, or fatherless with a poor mother or relative to support, have men marry them as protectors to whom they may look in time of stress or injustice, the woman for the most part working for her own living, and handing all her spare savings in kind over to her husband for storage and safe keeping. In fact the more wives a man has the more rich and powerful he becomes in the community. When a

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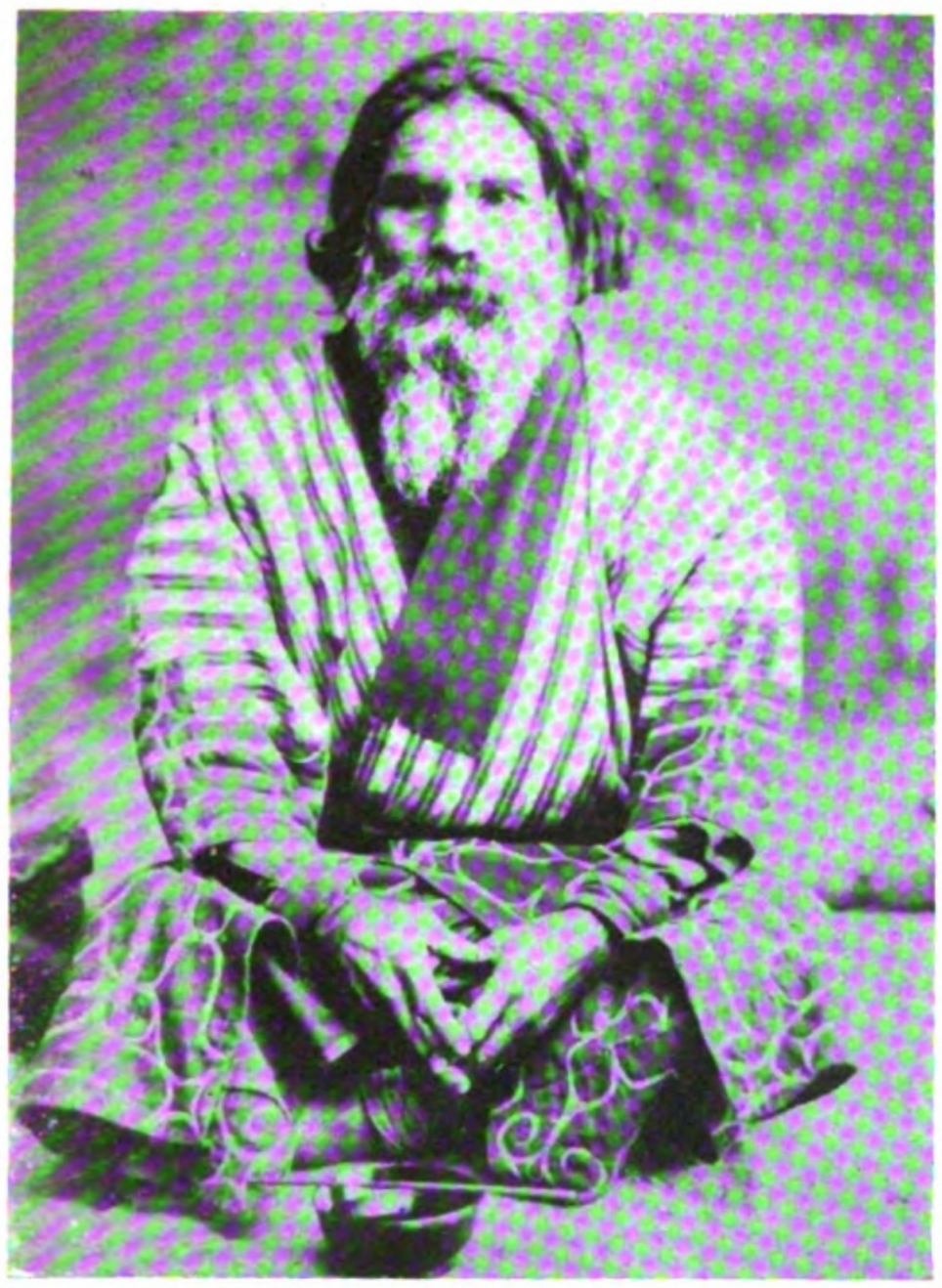

AN AINU HUSBAND

AN AINU WIFE

AINU FAMILY AND BEAR PEN

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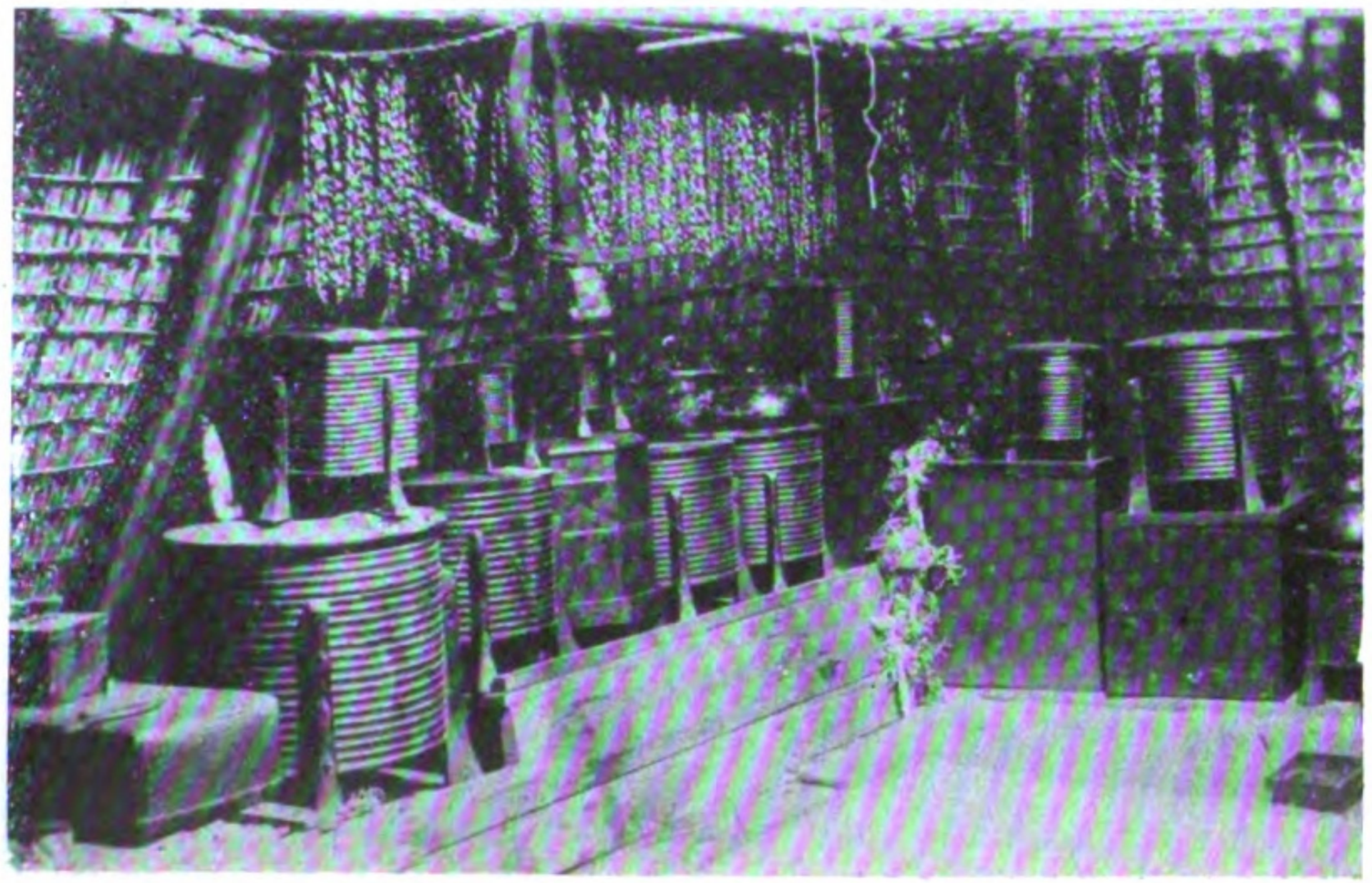
THREE GENERATIONS

OFF TO THE FISHING GROUNDS



ROOM OF ANCESTRAL TREASURES. *Trésors antiques des Ainous. Ainu Schätze.*

A SAKE FEAST

AMONG THE AINU. *Ainos de Hokkaido. Ainus von Hokkaido.*

man wants to marry a certain woman he sends her a dagger. He may have been betrothed to her from infancy; and as soon as she receives the dagger, she knows he is ready to take her to wife. When a couple are going to marry the man goes to the bride's home and lives with her a few days, and then they depart for their own abode. When a woman is taken from another tribe, the matrimonial agent has to bring her at midnight to the house of the groom. The girl is left at the door, and the agent enters and begins a commonplace conversation with the groom and his parents as if nothing in particular were going to happen. The light is dim and the fire in the hearth is burning low. After chatting for a while about one thing and another, with never a mention of the waiting bride, the agent intimates that he must go. Whereupon he places the trembling bride by the side of her husband and slips away quietly into the night. Then the bride rises, goes to the lamp and turns it a bit higher, illumes her countenance, when her husband and his parents gaze upon her for the first time. Here the ceremonial part of the function ends. The same is gone through when a son-in-law is adopted. A widow observes certain days of mourning for her departed husband, and then usually becomes one of the many wives of some one willing to protect her. A widow never goes back to her parents. An Ainu having a large number of relatives may be in for an extraordinary number of wives who have been left widows. Brothers must marry in turn, beginning with the eldest. The youngest is left last, and becomes the heir on his father's death.

The Ainu has been long noted for his wine-bibbing proclivities. His favourite drink is sakê; and the Ainu tribes have been more decimated by drunkeness than disease. In their cold climate and uncomfortable houses there is much temptation to warm up on strong drink. The Imperial government is exerting all its influence in the direction of making the tribes temperate, and increasing their birthrate; but habits of intemperance are very difficult to break. Like the aborigines of other lands the Ainu are gradually decreasing. If they keep on no doubt in time they will become extinct. The present population is about 15,000. Everything possible is being done for them by way of education, and some of them have done well at school, just as well as the Japanese. There are Ainu school teachers, Ainu soldiers as well as many intelligent and educated Ainu citizens. During the war with Russia the Ainu recruits and officers did as faithful and efficient service for the Empire as those from any other section of the country. They are a unique race, quite different from the Japanese, and and the Government is doing all it can to protect them, even from themselves, and to prevent them from deterioration and extinction. Like the Indians of America they find themselves extremely ill-equipped to face the vices and temptations of modern civilization. But with due care on the part of the authorities, the growth of education and religion among them, they may receive an increase of moral stamina that will save them from extinction. The Ainu are an extremely religious, not to say superstitious race; and have a custom of shaving a stick and setting it up before them when they pray, which is often. Their religious vagaries would make a subject sufficiently interesting for a separate article. For a full account of them it would be well to read Dr. Batchelor's books on the subject.

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Around the Hibachi

A MASK VENDETTA

DURING the Tokugawa period there was a celebrated dancer of the No-drama, named Kwanze-Tayu, who was in the service of the Shogun. He was considered the most expert dancer of his time, and was a great man with his master, but he was a drunkard.

At the same time there was a noted maker of masks, which, as everybody knows, are used in the No-dance, whose name was Gengoro, but he too was overfond of the bottle.

These two experts in kindred accomplishments were great friends. Kwanze was always highly pleased with the masks of Gengoro, and refused similar honour to any other mask-maker. Anyone who knows how fastidious the No-dancer is as to the perfection of his masks, will realize how much the existence of a first-class mask designer is to him. But Gengoro, as time went on, like most other drunkards, grew worse until his perpetual inebriety preyed upon his health and made him practically useless for his trade. Thus his wife and his only son, Gennosuke, were brought to poverty, and were at their wits' end what to do.

One day Kwanze received notice from the Shogun that in the near future he wanted a No-dance in which the character, *Hannya*, was no appear; and so he went to Gengoro to try whether he might not persuade him to abandon the wine cup sufficiently long to make the mask. To encourage Gengoro he advanced him a handsome sum, and had had his promise to go ahead and make the mask. But the mask-maker did not reform; he put off the making of the mask from time to time until the limit was near. Kwanze repeatedly called upon him and impressed on him the necessity of getting to work, but in vain.

In the meantime the 13th of July was approaching—the old Bon Festival, when every loyal Japanese does homage and offers consolation to the spirits of his ancestors; and some money had to be got to dress the family in a manner fit to appear before the ancestral shrine. The wife of Gengoro entreated him to reform and bestir himself to redeem the family honour. This he did, for the moment; for nothing touches the pride more than any slight to an ancestor. So Gengoro dragged himself back to his little shop,

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and, blocking out a mask of *Hannya*, he started to carve it with his wonted skill. But dissipation had so wrought upon his nerves that his hand trembled too much for the chisel, and his patience was insufficient for the task; and at last he finished up the work somewhat crudely and abruptly. Handing it to his son, Gennosuke, he told him to take it to Kwanze and get the money.

Kwanze himself was a bit the worse of a spree when the boy arrived, and therefore in no humour to make allowances for the failings of others. He saw at once that the workmanship of the mask was not up to the standard he had been accustomed to expect from Gengoro, and taking the apparent neglect for a slight, he became angry, flung it upon the ground and broke it.

"What does he mean by sending me a half-made thing like that," he exclaimed, as he flung it from his hand. "I suppose he is pressed for cash now as the *Bon* is at hand, and he thinks to get some out of me, by offering me this monstrosity. How could I wear such a mask in the presence of the Shogun!"

A servant picked up the fractured mask and brought it out to the boy, telling him to return it to his father, as it was a botch not fit to be seen. Gonnosuke was much grieved, and when he got home, berated his father for allowing *sakê* to bring him to a condition in which he could not carve a mask. Gengoro was crestfallen, fell into a state of remorse, and committed suicide with the chisel he had used to carve the rejected mask.

When the boy saw the dead body of his father, and realized wherefore he had thus done away with himself, he wept bitterly, and made up his mind that he would be revenged for the fate of his father. "Kwanze has been the death of my poor father," said Gennosuke to himself, "but I will see to it that he pays for it."

The first thing Gennosuke did was to determine that he must begin by learning his father's trade perfectly, and if possible try to excel him as a mask-maker. He was now about 12 years old. After many lessons he came back to his father's old shop where he spent days and days with the same old chisels and carving tools, and the same old designs and models, till at last he was reckoned a first class mask-maker. His success was so rapid and well deserved that the mother was much comforted and now looked to her son to keep the family together. Dealers in masks from all parts came to the shop of Gennosuke; so that henceforth he had no difficulty in disposing of all the masks he could make.

One day when the lad was just about 17 years of age, he got an order from a famous temple to carve a mask of the god of Hell, Enma-O, and when the job was finished, the likeness was so real that people trembled to look at the hideous features. When this mask first appeared in public it spread the reputation of Gennosuke far and wide.

Kwanze-tayu, who was quite an old man now, and not much given to dancing, for a last effort to please the Shogun, wanted a new mask; and as Gennosuke had the biggest name, he got the order. Of course Kwanze had no idea that the youth was the son of his old friend Gengoro, nor did he even know that Gengoro was no more. When Gennosuke received the order he

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clapped his hands with delight, and went to tell his mother.

"Mother," said he, "At last! At last! The chance has come, and I can avenge my father's death! Please light the lamps before the ancestral shrine that I may tell the spirit of my father all about it, and he will be solaced." When the lamps were lighted, and standing silent and unmoving as distant stars, beside the ancestral tablet, Gennosuke did reverence and said: "Oh, my father, the waiting has ended and the opportunity come to me to avenge me of him who was the cause of your decease. Kwanze has ordered a mask of *Hannya*. I will make it with all my heart! But it will settle for the shame he has brought upon you. Help me to make it well, father; help me I pray you!" And with his words he bowed low in obeisance to the spirit of his parent, and took leave!

Gennosuke put all his genius and all his soul into the making of that mask; and he made it with the same chisel that his father used to take his life. When the work was completed and the mask was shown to Kwanze, the old man's eyes lit up with surprised delight, for he had seen nothing to equal it all his days. Putting it on, he immediately began to go through the dance for a bit of practice. For a while all went well, and those who witnessed the sight were greatly pleased; but as he grew hot, he wanted to remove the mask for a breath of fresh air; but, alas, *it would not come off*. He had often heard of a smile of this nature, but a mask that refused to be taken off was a different matter. The attendants pulled, and tugged, to every degree consistent with leaving the head upon the old man's body, but, try as they would, the mask would not budge.

Much concerned over the turn things had taken, Kwanze sent for the maker and besought him to remove his handiwork, which had been of too perfect a a fit, and which did not grow larger as the hot face swelled and struggled to be free. Gennosuke arrived in a few minutes. All were surprised that he did not at once proceed to remove the mask. They urged him to get to work, but he took his own time. In the meantime blood was coming out under the mask and old Kwanze was like to die. "I have something to say before I do anything," interrupted Gennosuke, as they clamoured for him to take off the mask. "Once my poor dead father made a mask of *Hannya* for you, Mr. Kwanze; and it was so imperfect that you dashed it on the floor and smashed it. In consequence of this insult my father despatched himself with this chisel. I determined to avenge my father's death with *violence*, but this strange thing has happened. It is a sign from Heaven to me; and I shall be satisfied! Perhaps I can take off the mask, but I don't know."

After working at it a bit Gennosuke quietly lifted it off and brought the distressed visage of old Kwanze to view once more. Blood ran down his cheeks, but what of that! All his attention was upon the youth. He prostrated himself before Gennosuke: "And did your poor father die by his own hand? Ah, I have been indeed wrong. I acted with violence. I was too impetuous. Pardon me, I beseech you, for I was intoxicated at the time! Plead for me with the spirit of my old friend, Gengoro, for forgiveness! And oh, how glad I am that you have become so famous a maker of masks, surpassing even the skill of your beloved father! This mask I shall keep forever. It shall be a treasure unto me, and a seal twixt you and me that the *vendetta* is over!"

"So let it be," replied Gennosuke, and he bade farewell.

Old Kwanze wrote out a careful history of the mask and kept it with the mask among the heirlooms of the family. Gennosuke from this time took the name borne by his father, Gengoro, and the fame of his skill spread beyond the limits of the Empire.

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CURRENT JAPANESE THOUGHT

The Imperial Bounty

In accordance with the custom, upon his accession to the Throne, the new Emperor, Yoshihito, has issued a rescript declaring an amnesty and commutation of sentences for those in prison, and a gift of one million *yen* from the privy purse for purpose of Charity. The officials concerned have considered the cases and names of prisoners most entitled to the Imperial mercy, and the good news of freedom has been conveyed to them. The very generous sum donated to Charity is to be distributed among the various prefectures of the Empire, including the colonies and outlying territories. Korea, we notice, is to be liberally treated, the share set aside for the peninsula being 200,000 *yen*. Formosa and Saghalien are likewise to be generously remembered, the amounts allotted being 47,000 and 1,000 *yen* respectively. Thus the young Emperor begins his reign with a revelation of the same spirit that so conspicuously characterized his illustrious father, Meiji Tenno, whose unbounded charity for all classes greatly endeared him to the people.

The Last Will and Testament of General Count Nogi

The last words of Japan's last great *samurai* form so interesting and unique a document that we regard a translation of them as of universal import. The document was found lying on a stand before Count Nogi as he lay prone in mortal agony, and is as follows: "I am now about to go the way of his August Majesty, and to despatch myself, though I am conscious that the guilt is great and the offence not light. But in the tenth year of Meiji (1877) I was responsible for the loss of the Regimental colours committed to me; and ever since then I have been awaiting an appropriate occasion to atone for the disgrace thus involved, by laying down my life, yet I have found none, but have lived on, bathing in Imperial favours far beyond my merit. I am now greatly aged, and of late have been feeling of small use to my sovereign, when alas, the great national calamity came, and was such a blow to me that I resolved to follow my Lord.

"Ever since the death of my two sons on the battlefield officers and other friends have sought to persuade me to continue my family name by adoption. But as wide differences of opinion have prevailed about the advisability of resorting to this system, and in view of the unhappy case of my revered elder brother, I have refrained. One enjoying the special treatment of a Peer with its gracious favours, should be duly careful, and not entrust the honour of the family name to a stranger, though there can be no help for it in the case of real offspring. For these reasons one ought not to act against reason and nature. As for the care of my ancestral tombs, so long as any of my relatives live, they will see them cared for. To this end my property at Shinsaka-machi in Aka-

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saka may be disposed of to the city or ward; and authority is hereby given to thus carry out my will.

"The way in which my other property is to be distributed is given in a separate document. For particulars other than those mentioned therein, Shizuko will advise. The distribution of my personal effects I have entrusted to Colonel Tsukata, who will give to my official adjutants my watches, range-finders, fieldglasses, saddles, swords, and other things of military use, according to his discretion. Colonel Tsukada had considerable service in both campaigns with me. As Shizuko knows all about these things, please consult her; and as for any other matter, I leave it to your judgment. All gifts bestowed upon me by Imperial favour and bearing the Imperial crest, I bequeath to the Peers' College. I have already asked Messrs. Matsui and Inotani to attend to this. All my books that are appropriate should be given to the Chofu Library in my native place, the useless ones being disposed of as you please. The ancestral documents and books left by my father, grandfather and great-grandfather, containing a history of the Nogi family, excepting those useless, I should like to be put in order and confided to the care of Marquis Sasaki or the Sasaki shrine. My gifts on exhibition at the Kudan armoury may be left there as an ideal place for the mementoes of the House of Nogi.

"As Shizuko is becoming old, she says she would not feel at ease living at Ishibayashi, especially in case of illness, and I agree with her; I therefore acquiesce in her desire to leave the house there to Shusaku, and live at Nakano. The house at Nakano she may dispose of as he thinks right, when the time comes.

"My remains, as I have already suggested to Baron Ishiguro, may be given to the medical school for scientific purposes; and in my tomb it will be necessary to deposit only my hair, nails and teeth. Shizuko knows about this. My gold watch, on which is inscribed the words: 'part of an Imperial Gift', I desire to be given to Masaki Masayuki; and I would have him never wear it except when in military uniform. As for other matters you will consult Shizuko, as she knows everything. The title of the House of Nogi may continue as long as Shizuko lives; but after that I desire the title to lapse forever.

"The above I hereby attest on the night of the 12th day of the Ninth month in the first year of Taisho."

"MARESUKE"

To Mr. Yuchi Sadamoto
Mr. Odate Shusaku
Mr. Masaki Masayuki
The Countess Nogi Shizuko

The Death of General Count Nogi: Why?

The shock and loss suffered by Japan in the tragic demise of one of her greatest heroes and citizens was scarcely less severe than that felt by the death of the great Emperor; and the crowds flocking to the funeral were almost as great as those attending the obsequies of the Ruler whom the great General died to follow. We have printed a translation of the last will and testament of Count Nogi, giving the reasons for his resolution to die; but the degree of doubt and speculation which marks the discussion of the affair in Japan indicates that the reasons given by the late General, are not viewed as the most

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potent in bringing about his belief in the necessity of death. While the statement of the great man is fully accepted for what it is worth, it is thought that he did not state *all* the reasons. Indeed it has not been the custom in the past for a great samurai to do otherwise than cast the blame upon himself, even when the suicide was a protest against the error of others. Those who would find the real cause of the sad deed must therefore look into the character of the man. What was his life? It was a life lived in close and careful imitation of the late Emperor. What was the great moral principle for which the late Emperor lived? What were the main characteristics of the life of the Meiji Tenno? Certainly some of the more conspicuous phases of that life were *simplicity*, *frugality*, *selfsacrifice*, and deep *respect* for the past. The late sovereign wasted no money, either upon himself or in any other way. All spare funds he devoted to the poor and the needy. He even refused to live in palatial style on ordinary occasions. General Count Nogi followed the Imperial example. Is not his death a *protest against the policy of extravagance and high-collar fashion that ignores the Imperial example?* No sooner was the Illustrious example removed than the great *samurai* determined to seal his faithfulness to it by death. General Nogi died to bring Japan back to the example which Meiji Tenno set before it and before the world. The people of Europe and America have as much to learn as Japan from the meaning of this tragic act of selfsacrifice. The modesty, simplicity and frugality of the late Emperor of Japan formed a matchless example to the rulers and governments of the whole civilized world. Is it not to a great degree true that the world would have soon forgotton so exemplary a career, had not the dearest child of the nation thus died to drive the truth home? The secret letter left by General Count Nogi with Major-General Tanaka means much more than we may suppose. It lends colour to the conviction that the real meaning of this extreme protest against national dishonour has not yet been revealed in words, though it is no doubt clear to many silent minds. There is now nothing to be done but to heed the warning, and obey the principles for which Meiji Tenno stood and for which his noble servant lived and died. All who ignore or try to forget this example and the meaning of this tragedy must be reckoned among the enemies of Japan. History has had numerous examples of men who refused to live on the condition of countenancing dishonour or national disgrace. There have always been men who were willing to die for the truth; men who could have lived on, had they been prepared to deny the truth. The world has accounted them martyrs, and rightly so. A suicide is one who takes his life in a fit of insanity or despair over his own vices and misdeeds. A martyr is one who willingly dies for the truth. In which of these classes the late General is to be ranked, few will have any doubt in deciding. The main question is what is the truth for which so great a life has been sacrificed, who are the defiers of that truth, forcing the great man to die? These are questions Japan has to answer; and the future of Japan will depend upon what answer she gives. In the opinion of many the answer must be

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found in the nature of the principles controlling the life of the late Emperor, and which were followed to the letter by the nation's greatest hero. Every one, and every policy that has dishonored these principles of true progress and noble ethics, has taken part in bringing about the death of General Count Nogi.

A New Religion

If present tendencies continue Japan will prove as fruitful a soil for the production of new religions as some western countries. The latest is known as *Seizahō*, and in its essence somewhat resembles Christian Science. This "Sitting Still Remedy," as it is popularly called, has had a tremendous vogue during the past few months, attracting a great deal of attention throughout the Empire. Those who have devoted themselves to the practice of it claim it to be a panacea for most, if not all of the ills of life. The leader of the movement is Mr. Okada Torajiro. The secret of the charm exercised by the cult appears to come from observing certain fixed positions of the body and following prescribed rules of respiration. The adherents of the system assert that they have derived untold mental and physical benefit from its practice. When told that it cannot be a religion, since it cultivates no form of reverence, and has no god and no worship, its devotees reply that religion is *life*, and that observance of their system promotes life. Mr. Okada bids his disciples sit still and expect nothing, and assures them that by assuming this mood of utter vacancy, they will get the truly religious mind, which is passionless. From this it would seem that the cult derives some ideas from Buddhism as well as from Christian Science. To those that criticise it as likely to promote inertia rather than vivacious and healthy action, the believers in it reply that the result is quite the opposite, the system being a great assistance in the production of vital energy. One of the most remarkable aspects of the movement is that it seems to have spread all over the country without either preacher or apostle. Mr. Okada lives in Tokyo, and is consulted like an oracle from day to day by admiring numbers.

Japan's Mineral Output

The exact figures of the total value of the production of principal minerals during last year, based on the latest investigation of the authorities concerned, are represented at 106,071,000 showing an increase of 5,770,000 *yen* over the figures of the previous year, and an increase of twofold compared with ten years ago. The following statistics show the quantity and value of the principal minerals produced last year:

	QUANTITY	VALUE
	Momme	Yen
Gold	1,248,654	6,059,497
Silver	36,811,090	4,761,652
	Kin	
Copper	88,958,342	27,119,987
Lead	6,874,586	506,604
Sulphur	83,790,856	1,271,672
	Kan	
Zinc ore	6,288,941	806,475
Iron	17,032,591	2,575,514
	Koku	
Petroleum	1,529,594	6,888,552
	Tons	
Coal	17,632,710	55,006,501

1 Momme = 1/4 oz.
1 Kin = 7.3227 lbs
1 Kan = 8.2673 bls
1 Koku = 7 gals

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The Spinning Industry

Referring to the result of the working of the spinning companies in this country for the first half of the year, the *Osaka Asahi* notes that the companies have made a considerable profit on account of the activity in the export of yarn and the increased demand in Japan. According to investigations made by the Japan Cotton Spinners' Association, the net profit for the period of 24 companies aggregates 5,698,730 *yen*. Compared with the period from the second half of 1907, which is regarded as the golden age of the spinning industry in Japan, the result of last half-year is not very striking, but the figures constitute a record for the period since 1907, and show an increase of over 1,807,000 *yen* on the figures for the second half of last year. The amount of the net profit each year during the past six years is as follows :—

Year	Net profit	Average div. %
1907.....	¥8,648,926	19.7
1908.....	3,373,014	11.5
1909.....	4,528,701	11.6
1910.....	2,962,767	10.8
1911.....	3,886,754	10.2
1912.....	5,698,730	12.3

Returns published by the Japan Cotton Spinners' Association show that the total quantity of raw cotton taken by the spinning mills in Japan during the last half-year amounted to 36,359,000 *kwamme*—20,218.000 *kwamme* of Indian cotton, 13,257,000 *kwamme* of American cotton, 1,693,000 *kwamme* of Chinese cotton, 837,000 *kwamme* of Egyptian cotton, 170,000 *kwamme* of Annamese and Saigon cotton, and 181,000 *kwamme* of other varieties. Compared with the preceding half-year, the figures show an increase of 3,270,000 *kwamme*. This is due to the abrogation of the rule for the suspension of operation of 2.75% of the spindles of each company. The increase in the demand for American cotton is remarkable, amounting to 4,601,000 bales, and is attributed to the exceptional success in the cotton harvest of America last year. On the other hand, the failure of the cotton crop in China decreased the import, resulting in a decrease in the consumption of Chinese cotton by 292,000 *kwamme*.

The importation of cotton-spinning machinery has been very active since January this year, machinery already imported representing 600,000 spindles. We learn that the Settsu Spinning Company has ordered 50,000 spindles and the Kurashiki Spinning Company 30,000 spindles from Messrs. Platt & Co., England, through the Mitsu Bussan Kaisha.

A Cabinet Crisis

The vernacular press of Japan has for some time been filled with rumours about divergencies of opinion among members of the Imperial Cabinet as to the advisability of increasing the defensive forces in Korea. It is reported that the Minister of War and the Governor-General of Korea are in favor of adding the two new Divisions to the military forces in Korea; while the Minister of Finance and his other colleagues fear the extra expenditure involved would be greater than the present national revenue warrants. The press appears to think that the programme of financial retrenchment should be adhered to spite of all influence to the contrary, and that if this is prevented by the influence of the militarists the Prime Minister should resign. What the outcome will be remains at present uncertain.

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The Colonial Exhibition

The Colonial Exhibition opened at Uyeno on the 1st of October, is attracting wide attention, and every day sees an increasing number of visitors. Here one sees chief products of Japan's colonial and other territorial possessions, Formosa, Saghalien, Korea and the Kwantung Peninsula. Nothing more than a visit to this interesting array of exhibits is necessary to convince one of the phenomenal oversea development Japan has attained in recent years. Fifty years ago such a degree of expansion would no more have been dreamed of than Japan's absorption of the whole of Asia would be today. The exhibition is indeed a monument to the ambition, perseverance, industry and selfsacrificing patriotism that are the chief characteristics of the people of Japan. The exhibits are appropriately arranged, with a setting in most cases so natural and suggestive as to explain the source or method of production. There are clever reproductions of forest life from Saghalien, models of Formosan native cabins, an Ainu shanty and examples of the various native and imported industries of the races represented. Aborigines of Formosa and Saghalien are also on hand to lend color to the occasion, and these wild looking races in their picturesque though primitive dwellings indicate the enormous task that yet lies before Japan.

On entering the building and turning to the right one comes before a large contour map of Korea, indicating the marvellous material changes Japan has brought about in that peninsula since annexation. Products of Korea are to be seen in abundance, the vegetables and fruit being uncommonly fine. In most cases past and present methods of manufacture and industry are set side by side to show happy transformation, and form a pleasing contrast. The railway and mining development of both Korea and Manchuria are well represented, as well as the rapid improvement in public works. Next to the Manchurian division come the exhibits from Hokkaido, which are hardly up to what one expects from Japan's largest colony. The possibilities and actualities of Hokkaido, however, one may realize by reading the article on that region in this number of the JAPAN MAGAZINE. The right wing of the building is taken up with exhibits from Formosa and Saghalien. An interesting display of maps, drawings and pictures greatly facilitate one's grasp of the picturesque conditions prevailing in these furthest limits of the Empire, while the products illustrating the resources of these outlying regions indicate the wealth they are sure to bring Japan. Almost every phase of life and industry in Formosa is well represented, and the visitor gets a good idea of the task Japan has undertaken in trying to evolve civilization from savagery in her southern colony. Life and prospects in Karafuto are similarly depicited; and the contrast with Formosa in tribes, climate and products is striking, and, to many, a revelation. Indeed Japan is in every way to be congratulated on this her first attempt to show her people what is taking place on the fringes of the Empire; and she is to be admired for the undoubted success she has given proof of in her territorial and industrial expansion. This splendid exhibition of the wealth and prospects of her new dominions does more than anything else could, to prove how much the nation has grown politically and territorially as well as materially during the past two decades. Thus the exhibition is at once a revelation of the increasing natural resources of the nation and an impetus to greater effort after commercial and industrial intercourse between the various separated portions of the Empire.

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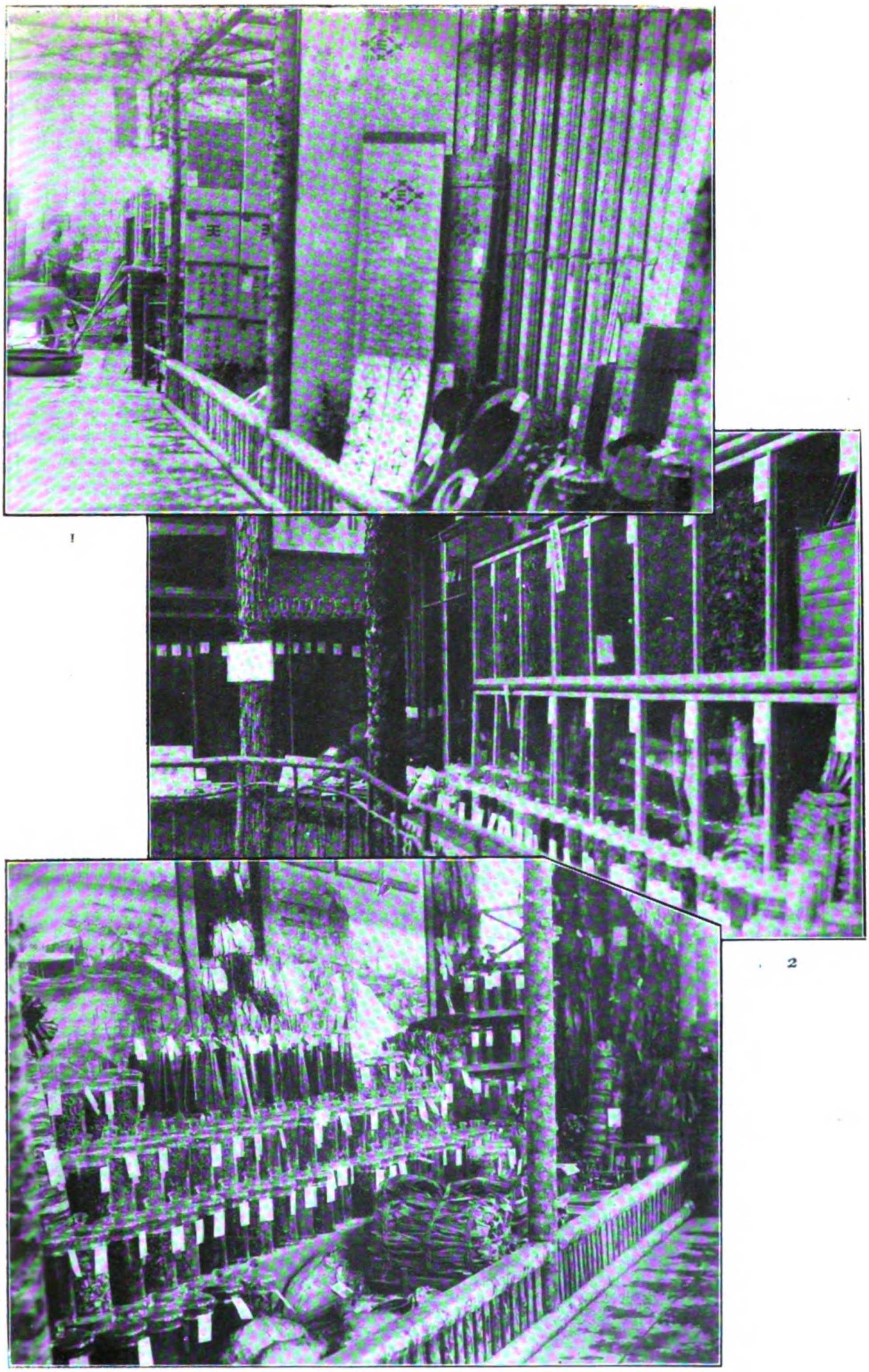

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1. SOME FINE KNOTLESS LUMBER FROM KARAFUTO
2. SAMPLES OF KARAFUTO MARINE PRODUCTS
3 MARINE PRODUCTS FROM HOKKAIDO

AT JAPAN'S COLONIAL EXHIBITION, TOKYO. *Exposition Colonial à Tokyo.*

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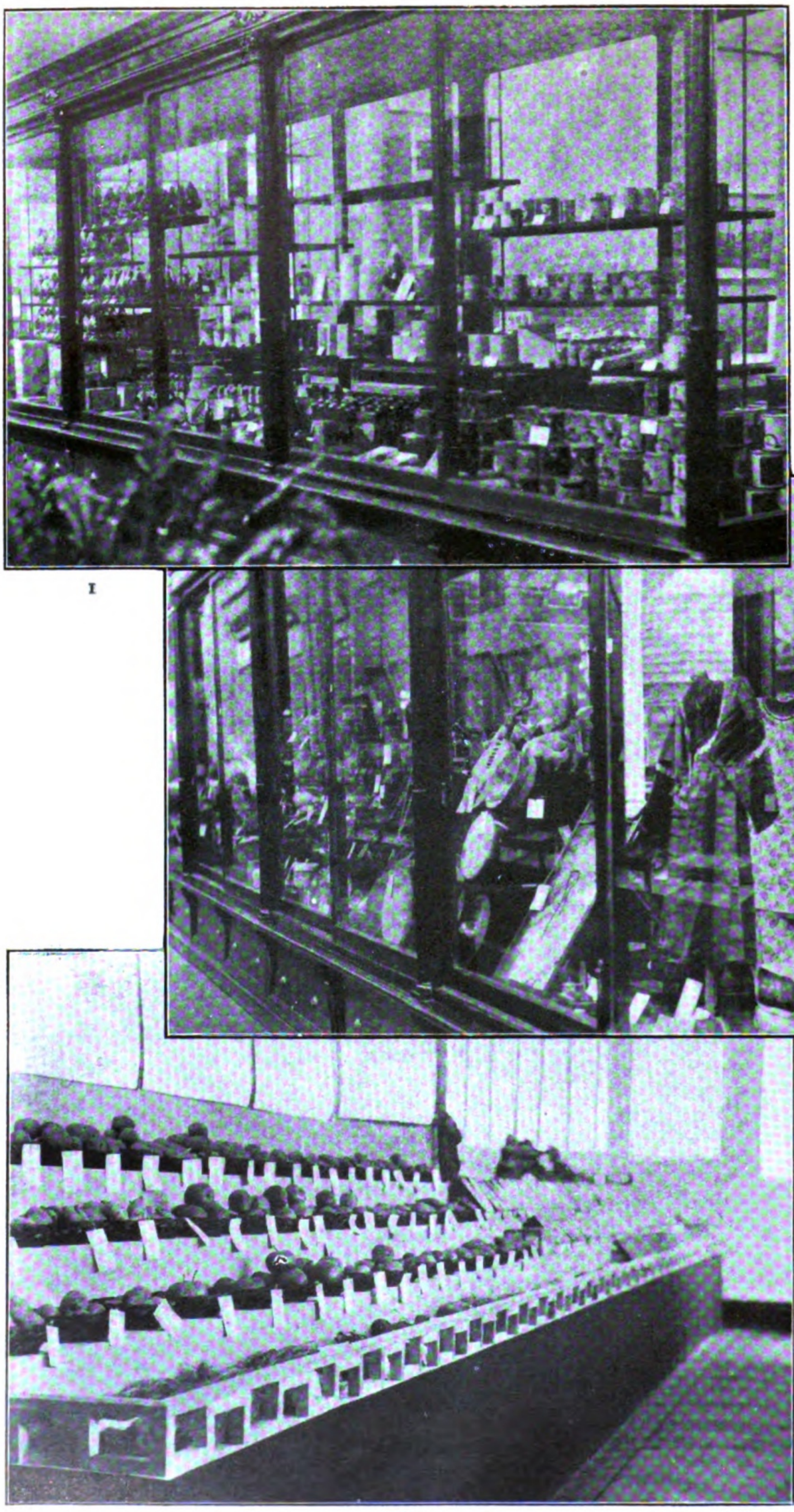

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1. SUGAR AND TINNED FRUITS FROM FORMOSA
2. PRODUCTS AND MANUFACTURES FROM MANCHURIA
3. FINE APPLES AND PEARS FROM KOREA

AT JAPAN'S COLONIAL EXHIBITION, TOKYO. *Exposition Coloniale à Tokyo.*

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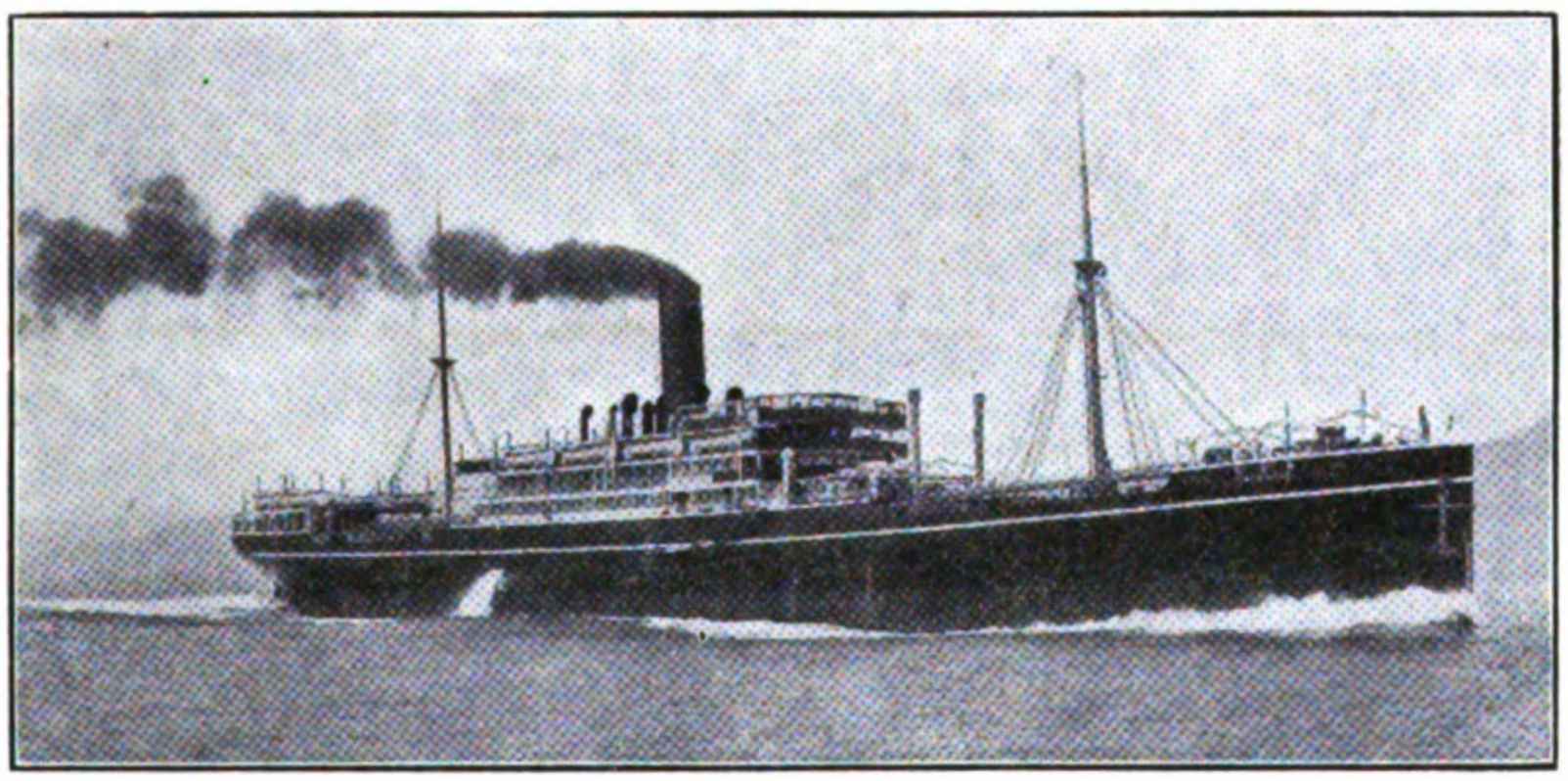

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